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codayanmahi + codayanvahi

RV, 5.6.6; TB. 1.2.1, 12; ApŚ 5.6.3

KŚ 10.5.9; ApŚ. 13.12.2; MŚ 2.5.1.32
" 10.2.3; " 13.4.14; " 2.4.4.26

THE SUFFIXES MANT AND VANT IN SANSKRIT AND AVESTAN

BY

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One of the most interesting correlations in Indo-Iranian Grammar is that of the twin suffixes mant and vant. A detailed study of them, however, has not heretofore been made. Pāṇini's treatment is obviously artificial and mechanical, as is that of Benfey, who follows him in method and in most of his results. Most of the other Sanskrit grammarians, such as Monier-Williams, Bühler, Stenzler, are content with the statements of rules for declension. Thumb devotes more space to the suffixes, but adds little to our knowledge of them. Lanman (J. A. O. S. X, Page 515 ff.) and Bartholomae (Kuhns Zeitschrift, 29, Page 490 ff.) treat in detail the suffixes for the Rig-Veda and for Indo-Iranian, respectively, but their discussion is largely restricted to inflexion.

The paragraphs on mant-and vant-in Lindner's Altindische Nominalbindung (Pages 136 and 146) give little beside lists of examples. Whitney's treatment is a general one and disproportionately based upon the older language. Wackernagel's scholarly work has not yet reached the suffixes.

In Avestan the situation is almost equally unsatisfactory. Bartholomae's discussions in his Handbuch der altiranischen Dialekte and in the Grundriss der iranischen Philologie are very brief. The grammars of Harlez and Geiger have practically nothing on mant and vant. Justi gives a good list of examples, but no discussion. Spiegel and Jackson treat the suffixes in a more satisfactory manner but not in much detail.

Hence an effort has been made in the following pages to reach, from a study of all the material available, more definite and detailed conclusions in regard to the rôle these suffixes play in Sanskrit and Avestan than have been reached heretofore.

The list of possessives in mant and vant upon which this study has been based was collected, for the Sanskrit, from Monier-Williams' Dictionary (second edition, 1899), but a number of words has been added from other sources. For the Avestan Bartholomae's Altiranischer Wörterbuch was of course used for the collection of material.

Part I.

The Suffixes mant- and vant- in Sanskrit.

Chapter I.

Their Phonetic Correlation.

§1. Of the 2196 words with mant- and vant- suffixes that have been collected for the purpose of this study, 1745 have vant- and 451 have mant-. Whitney says (Grammar. § 1235) that in the older language there are only about 1/3 as many mant- suffixes as there are vant-. In the Rig-Veda this ratio holds almost exactly (74 : 221), but in the Atharva-Veda there are almost four times as many words which take vant- as there are which take mant- (32 : 122) and, indeed, as the figures above show, in all periods of the language taken

together the mant suffixes are only about 1/4 as numerous as the vant suffixes. ie. in other words, of all the words with mant or vant suffixes, 4/5 end in vant and only 1/5 in mant.

§ 2.

-a. Most possessives in mant and vant are formed from nouns, which may be of any declension whatsoever.

b. But a large number are formed by adding vant to the past passive participle. vant is so used however, only to form new participles, viz. present active past active and past passive participles. In the last case there is of course no change in meaning. This function of vant is further restricted to the later language, there being only one example in Rig-Veda, and one in Atharva-Veda of the use of the possessive suffix with a past participle. (cf. Chapter III §§ 2, 4, 5, 6, 12).

-c. There are a number of possessives which are derived directly from adjectives. Of course in some of these cases nouns may once have existed from which the possessives were formed, but which have since been lost. Thus -paravant. "dependent" may have been derived from a noun para. "a superior" instead of from the adjective para. "superior". A lost abstract noun posyā may have been the base of posyāvant. "causing prosperity" instead of the adjective posya. "prosperous".

In most instances the word belongs to Chapter III, § 4 where the suffix causes no change of meaning when added to a stem.

Following are examples:

-paravant. "dependent" < para. "superior".

-aparavant. "having no superior" < apara.[1]

1. On this word and the preceding one cf. note to Chap. III. § 16.

-āṣumant, "swift", < āṣú, id.

krīḍumant, "playing" < krīḍu, id.

nyubjumant, "bent, crooked", < nyubja, id

-dhvaninmant, "roaring", < dhvani, id.

prajyāvant, "causing prosperity", < prájya
"prosperous".

pramattavant, "careless", < pramatta id.

-apramattavant, "not careless", < apramatta, id.

-abaddhavant, "unmeaning", < abaddha, id.

uttarāvant, "being above", < uttara, "higher".

kṛṣṇávant, "burned, charred" < kṛṣṇá,
"burning, burned".

ubhayavant, "having both", < ubháya, "both".

ṛtviyavant, "having menstrual course", <
ṛtvíya, "being in proper time, regular".

vibhumánt, "mighty" or "omnipresent", < vibhú, id.

suṣumánt, "very stimulating", < suṣú, id.
(cf. Chapter II, § 5 - and note).

vibhāvant, "beaming, shining", < vibhā, id

-divitmant, derived by Monier-Williams from -an adjective -divit, which he quotes for RV. X. 76 6 -and translates "going to the sky". But Grassmann makes -divit a masculine noun in that passage and renders it "Glanz". From this noun he derives -divitmant. (Cf. Kuhns Zeitschrift, 2, 149; 11, 9).

nīlávant, "blackish, dark", < nīla. "of a -dark color".

iṣávant, "vigorous", < (according to some) iṣá. (Cf. Chapter II, § 9 -a.)

māhināvant, "great, powerful", or (according to some) "exhilarated, excited", < māhina "great", or "glad".

viçvádevyāvant, < viçvádevya.

bhaṅgurāvant, "treacherous" < bhaṅgurá, id.

-çubhrāvant, "shining, lovely" < çubhrá, id.

sahāvant, "powerful" < sahá, id.

In the list of possessives formed from adjectives should be included the rather large class in which the possessive suffixes -ant are pleonastically added to bahuvrīhi compounds (cf. Whitney, Grammar § 1307 b. and Wackernagel, Grammatik Vol. II § 53 b.). The logical origin of such a formation was in the effort to make more marked the distinction between Karmadhāraya and bahuvrīhi compounds.

A few examples are:

-cirāyuṣmant, "long-lived", < -cirāyus, id.

tādṛgrūpavant "having such shape & beauty", < tādṛgrūpa, id.

-amṛtabuddhimant "having an undying mind", < amṛtabuddhi, id.

-aplavavant "having no ship", < áplava, id.

-anādimant, "having no beginning", < -anādi, id.

-d. Possessives are formed in a few instances from particles or adverbs by the use of the suffixes, especially of vant. Whitney gives only the first two of the following examples.

-antâvant, "having within", i.e. "pregnant".

viṣṭâvant, "having on both sides", i.e. "being in the middle", < viṣu, ind., "on both sides".

Kâmvant (Çatapatha Brâhmaṇa), "blissful", < Kam, ind., "well". "The native lexicographers give also the meaning "bliss" to Kam, but probably thru the influence of Kâmvant.

kimvant, "having what?", < Kim, ind., "what!".

-çâmvant, "auspicious", < çam, ind., "well".

ihavant, nt., Name of several Sâmans, < iha, ind., "here, in this world".

prâvant, "directed forwards", < prâ, ind., "forth".

For astimant < asti ind., cf. Chap. III, § 1, note.

e. Theoretically, at least, the suffixes may be added to any part of speech in the meaning "containing the word": (cf. Chap. III. § 3). In such connection, however, the word to which the suffix is added is unhesitatingly felt as a noun pure and simple. Some examples are:
-adhvaráivant, "containing the word adhvará".
mádhumant, "containing the word madhu".
-āśīrvant, "containing a form of -ā-śyāi".
etivant, "containing a form of the V i (eti)".
prativant, "containing the word prati".
vivant, "containing the word vi".
lumant, "containing the syllable lu".
bhidvant, "containing the V bhid".

f. Finally there are some nine pronominal stems to which vant is added to express resemblance. (For discussion and examples cf. Chap. III, § 16).

§ 3. Final sounds followed by mant or vant with the frequency of their occurrence.

Final sound	Number of words in which it occurs before vant	Number of words in which it occurs before mant.
1. -a	1212	18
2. -ā	258	5
3. -i	42	241
4. -ī	47	21
5. -u	10	84
6. -ū	2	10
7. -ṛ	2	16
8. -e	1	0
9. -o	9	4
10. -iṁ	4	0
11. -k	4	2
12. -ṛ	4	2
13. -ṅ	0	3
14. -d	3	0

Final Sound	Number of words in which it occurs before vant	Number of words in which it occurs before mant
15. n	9	1
16. t	14	6
17. d	27	3
18. n	23	4
19. b	1	0
20. bh	1	0
21. m	0	1
22. r	10	0
23. f	2	0
24. ṣ	3	28
25. s	5·6	2
26. h	1	0
Total	1745·	45·1

§ 4. The suffixes -mant- and -vant- are an inheritance of Sanskrit from Indo-Iranian, and, probably, thus of, from Indo-European. Only -vant, however, offers clear and undisputed evidence of its Indo-European existence. In Greek it is preserved in the poetic suffix denoting "fulness", whose nominative forms are -εις, -εσσα, -εν. The suffix-stem -ϝεντ (Indo-European -went) is seen, for example, in the genitive singular χαριεντος (< *χαρι-ϝεντ-ος) of χαριεις (for *χαρι-ϝεντ-ς), "graceful" < χαρι-ς "grace". The Latin equivalent of the suffix (-ōsus) has the same meaning, e.g. -grātiōsus. (cf. Brugmann Grundriss, second edition, II, 1, § § 35'1-35'8, Pages 461-466 - and Bartholomae, Kuhns Zeitschrift, 29, 490-5'44, - and Grundriss der iranischen Philologie, I, 1, § § 181 212, Pages 97, 115').

It is however Professor Bloomfield's opinion (as yet unpublished) that the suffix mant is retained in Greek; e.g. in ὀνό-ματ-ος. He further considers very improbable the usual derivation of Latin regimentum from regimen. He thinks that the Indo-European suffix -ment is to be seen in regi-ment-um, and that the suffix in that word bears the same relation to the suffix -men in regi-men that Sanskrit mant bears to the suffix man.

The correlation of mant and vant existed in Indo-Iranian according to the joint testimony of Sanskrit and Avestan. If the above theory is correct it existed also in Indo-European. In an article entitled "The Correlation of v and m in Vedic and later Sanskrit". (P A O S, May 1886) Professor Bloomfield suggested that, in addition to the indication of the Sanskrit suffix-forms

mant and vant, man and van, min and vin and of these suffixes in other branches of the family there is other evidence of the correlation of v and m in Indo-European. In this connection he cites the endings of the first persons dual and plural, mas vas, ma va and so on. He notices also e.g. the relation of Latin octāvus, Greek ὄγδοος, Sanskrit -aṣṭama, Avestan aštəma, Lithuanian aszmas.

Zaedicke's suggestion (akkusativ im Veda, Page 270) that the suffix vant may have originally been the present participle of V-av, "gern haben, hegen, geniessen", and mant the present participle of V-am, "entsammeln", has found neither justification nor support.

§ 5. These two suffixes -ant and -vant practically identical in meaning -and almost identical in form, -and the distinction between them must have originally been a purely phonetic one. Language, like Nature, discards the useless, -and both suffixes could not have survived had they been as identical in their phonetic functions -as they were in meaning. And in fact, even to the latest Sanskrit times -certain phonetic distinctions between the two suffixes were observed with a marked degree of fixity. For example, with but very few exceptions, vant is used with a word ending in -a or -ā (1470 times out of 1493 or nearly 98.5%). In early times the distinction of usage between mant -and vant was probably sharply-drawn, but with lapse of time -and by reason of similarity of form -and identity of meaning

-confusion between them ensued until in many instances they were used inter--changeably.

§ 6. The prominent -and most obvious distribution of the suffixes was along the following lines:

1. After a word ending in a or -ā, or in a consonant preceded by -a or -ā, -mant was used.

2. After a word ending in a vowel other than -a or -ā, or in a consonant preceded by -a vowel other than -a or -ā, mant was used.

These rules hold good throughout the literature in the case of every vowel except that of long ī. This exception may be thought by some to materially weaken the force and

restrict the application of the rules above. For a further discussion of this subject see § 12.

§ 7. Pāṇini (VIII. 2. 9-15' inc.) starts with mant as the original suffix - and says that v is substituted for m in the suffix mant: when the stem ends in m or in a or -ā, or when these sounds are in the penultimate[1] position; likewise when the stem ends

[1] Here and in the following pages the word penultimate must be understood as referring to letters - and not to syllables. Thus, penultimate vowel will mean the vowel which immediately precedes the final consonant of a word - and will not mean the vowel of the penultimate syllable or penult.

in a mute; -and when the resultant word is -a proper name; -and in -a number of exceptions. He adds that in the Veda v is substituted for m in the suffix mant when the stem ends in i or ī.

As will be seen in the next paragraph, Benfey follows to a large extent the above rules of Pāṇini. The discussion of Benfey's rules, which immediately follows them, will, therefore, -apply, to a considerable degree, -also to the rules of the Hindu grammarian.

§ 8. Benfey (Grammatik, Page 239) says that v replaces m of the suffix

1. after stems which end in (a) a or ā or (b) in consonants (except ṛ, ṇ, semi-vowels and original s) and (c) after stems whose penultimate letter is -a, -ā or m, even when they end in ṛ, ṇ, semi-vowels or original s.
2. In words which in place of their etymological meaning assume "eine individuelle Bedeutung".
3. In the Veda after stems ending in i, ī or r.

A simple investigation of the examples will disprove Rule 2 -as well as the one for final r in 3. Of the 10 possessives quotable whose stems end in r only 3 violate the rule in § 6, above.

Benfey's rule in regard to consonantal stems may be expressed as follows: A stem ending in a consonant takes vant when the consonant is preceded by -a or -ā (Rule (c)). When the consonant is preceded by any other vowel than -a or -ā the stem also takes vant except when that consonant is n, n, a semi-vowel or original s. (Rule (b)).

Rule (b), as it stands, applies only to words whose stems end in a consonant other than n, n, semi-vowels and original s, and, properly, only to those whose final consonant is preceded by some letter other than -a, -ā,

or m. But nearly 60% of the possessives whose stems end in a consonant are thrown out by the exclusion of those ending in r, n, or original s. Thus the rule (b) has less application than its exception. Further, over 60% of the possessives whose stems end in a consonant have -a or -ā as the penultimate letter, -and -are provided for by Rule (c), so that (b) cannot be said to apply to them. Now then, combining the words covered by (c) as applied to possessives from consonantal stems and those covered by the exceptions to (b) we find that these embrace nearly 80% of all possessives whose stems end in a consonant, leaving only 20% to which Rule (b) could possibly be of application. Furthermore 40% of this remainder violate Rule (b) -and take mant. The 60% that take mant do so

not because their stems end in a consonant, but because their penultimate vowel is -a or -ā.

Finally an examination of the table in § 3 will clearly demonstrate that final consonants are no factor whatever in the determination of choice between the two suffixes.

§ 7. Investigation will show that the operation of the rules in § 6 is clearly discernible throughout the entire literature, and comparison will show that they were more closely adhered to in the Veda than in later literary monuments.

First the usage with final vowels will be investigated and compared and then that with penultimate vowels.

§ 6. The following table shows the distribution of mant and vant among 1982 words which end in vowels. The table is followed by lists of all the words which are counted therein. Even from this table compiled from the literature of all periods of the language, a fair degree of faithful adherence to the older rules in regard to mant and vant after vowels may be observed. -a and -ā are nearly always followed by vant and the other vowels (except ī) are usually followed by mant.

Final vowel	Number of words in which it occurs before vant	Number of words in which it occurs before mant
1. -a	1212	18
2. ā	258	5
3. i	42	241
4. ī	47	21
5. u	10	84
6. ū	2	10
7. ṛ	2	16
8. e	1	0
9. o	9	4
Total	1583	399

Following are the examples for each vowel with each suffix.

1. -a with vant.

-aiṣavant, -akṣavant, akṣaravant, aguṇavant,
-ágravant, -agrimavant, agruyavant, aghavant,
-aṅkuravant, ajiravant, -atattvārthavant,
-atanavant, -adṛṣṭavant, -adhikāravant,
-adhvaravánt, -anantavant, -ánapatyavant,
-anāgatavant, -anātmavant, -anāyatanavant,
-ánīkavant, -anuyājávant, -anurāgavant,
-anuvākyavant, -anuṣayavant, -anuśāravant
-ántavant, -antárikṣavant, -ánuvant,
-anyārthavant, -anvayavant. -ápatyavant.
-ápsavant, -apsaravánt, -aparādhavant,
-aparyāptavant, -ápavītavant. apasavyavant
-apāçrayavant. -apāṣṭhávant, -apidhānavant
-apūpávant, -apratibodhavant. -apradānavant.
-apramattavant, -aphalavant, -a-abdhavant
-abalavant. -abhijanavant, -abhimānavant,
-abhirūpavant, -abhītavant, -abhuktavant

-aṁhujaṁgavant, -abhyāśavant, abhyucchrayavant, áṁsavant, -aṁsantravant, aṁsaṛṣavant, -amoghavant, -ayavant, -ayatnavant, -areṣhavant, -arūṣavant, -arkávant, -arthavant, -alṣavant, -alṣavitkavant, -avakāçávant, -avagāḍhavant, -avaguṇṭhanavant, avadyávant, -avadhānavant, -avarohavant, avāg--gamanavant, -avāptavant, avikāravant, -avijñānavant, -aviçeṣavant, ávīryavant, -avyabhicāravant, avyayavant, avratavant -açanavant, açitávant, áçuklavant, açmavant, -açmavarṣavant, açvamedhávant, áçvavant, -asaṁgavant, -asaṁcayavant, asaṁtoṣavant, -asahāyavant, -asneḥavant, -áhiraṇyavant, -ākāçavant, -ākāravant, -ākoṣavant, āgamavant, -ācāravant, -ācāryàvant, -ādambaravant, -ātaṣavant, -ātithyavant, -ātmavant, ādānavant, -ādyantavant, -ādityávant, -ādaravant, -āpīnavant, -āpyānavant, -āpyāyanavant, -āmikṣavant, āyatanavant,

-āyāmavant, -āyuṣyavant, -ārambhaṇavant, ārūḍha-
vant, -ārogyavant, -ārṣeyavant, -ālāpavant,
-ālambanavant, -ālasyavant, ālūṅgitavant, āloka-
vant -āśīrvādābhidhānavant, -āśrayavant,
-āsaṅjanavant, āsecanavant, -āstaraṇavant, āsvāda-
vant, índravant, indriyavant, idhmávant, in-
dhanavant, iṣávant, ikṣavant, īrṣyavant, ukta-
vant, uktavant, ujjeṣávant, ujjhitavant,
utthānavant, utsaṅgavant, utsāhavant, utsāha-
-śauryadhanarāhaśavant, utsṛṣṭavant, udaká-
vant, udaravant, udāttavant, udayavant, úd-
-grāhavant, udbhāsavant, udbhūtasaṃjñavant,
udvāsavant, unmādavant, upakaraṇávant,
upagatavant, upagūḍhavant, upacāravant,
upadeśanavant, upadekṣavant, upamānavant,
upayāmavant, uparāgavant, úpavant, upaśama-
vant, upasṛṣṭavant, upāyavant, uktavant,
ubhayavant, urugāyavant, uṣṇasaṃjñavant,
uṣmavant, ūrdhvagamanavant, ūṣavant,

ūṣmavant, ūṣhavant, ṛtavant, ṛtavṛṣavant, ṛtviyavant, ṛkṣavant, ṛṣṇavant, ṛṣabhavant, ekaviṃśavant, ekāikavant, edhavant, āiśvaryavant, oṣṭhavant, odanavant, -āutkaṇṭhyavant, -āutsukyavant, Kavant, Kaiśavant, Kakudavant, Kaṇṭakavant, Kanakavant, Kandavant, Kandaravant, Kapāṭatoraṇavant, Kapālavant, Kamalavant, Karapattravant, Karaṇavant, Karavant, Karīravant, Karṇagrāhavant, Kárṇavant, Karṇakavant, Karmakṛtavant, Karmavant, Kalakalavant, Kalatravant, Kalahavant, Kalyāṇavant, Kavant, Kāṇḍavant, Kāmavant, Kāyavant, Kārakavant, Kāraṇavant, Kāritavant, Kāraṇḍavant, Kāryavant, Kālavant, Kāṣṭhavant, Kāśavant, Kiṇvant, Kīdṛgvyākhyāravant, Kutūhalavant, Kumāravant, Kumudavant, Kulavant, Kuśacīlavant, Kuśavant, Kuśalavant, Kusumavant, Kusumbhavant, Kūlavant, Kṛtavant, Kṛtyavant, Kṛṣṇājitavant, Kéśavant, Kéśaravant, Koṭṭaravant,

Kośavant, Koṣavant, Kośṭhavant, Kāṇṭukavant, Kāṇḍīravant, Krūrācāravihāravant, Krāuñcavant, Kledavant, Kliṣṭavant, Kṣatravant, Kṣamavant, Kṣīṇavant, Kṣīrávant, Kṣutavant, Kṣemavant, Kṣāṁavant, Kṣāítavant, Khaḍavant, Khaḍgavant, Khadiravant, Khāditavant, -gajavant, gaṇávant, -gandhapāṣāṇavant, -gandhavant, gandha-srag-dāmavant, -gatavant, gamanavant, garaṇa-vant, garbhavant, gahanavant, gātravant, guṇagaṇavant, guṇavant, guptavant, gulma-vant, guhāgahanavant, gṛhavant, gṛhāśrama-vant, -gṛhyavant, gotravant, gāuravavant, -grábhaṇavant, -grahaṇavant, grāhavant, grāhya-vant, grāmavant, -gharmávant, -ghoṣavant, -ghṛtakṣāudravant, -ghṛtapātrastanavant, ghṛtá-vant, -cakravant, -cakravākavant, -caṇḍagāha-vant, -caṇḍavant, -canasitavant, -candrávant, -candrakavant, campakavant, -caraṇavant, -caritravant, carmavant, -caṣálavant, -cātvālavant,

cāritravant, -cittavant, -citravant, -citrāstaraṇa-
vant, -cītkāravant, -cīvaravant, -cāitravant, -chattra-
vant, -chandobhaṅgavant, -chandomavant, chinna-
vant, janavant, janmavant, jayavant, jalavant,
javavant, jāgaritavant, jātavant, jāmbavant,
jālavant, jitavant, jīrṇavant, jīvavant, jīvana-
vant, juṣāṇavant, jñānavant, ṭaṅkavant,
ṭaṅkāravant, takṣavant, taḍāgavant, tattvavant,
tatpravaravant ṭatavant, tanutravant, tardma-
vant, talatravant, talāṅgulitravant, tādṛg-
rūpavant, tāvadvīryavant, tigmávant, tilaka-
vant, tīrthavant, tundavant, tuvīrávant, tūṇavant,
tūṇīravant, tūlavant, tṛṇavant, tejavant, téjana-
vant, tokávant, toyavant, tyaktavant, trayīdhāma-
vant, trikūṭavant, trāiguṇyavant, tryālikhitá-
vant, traikṣāravyavahāravant, traguttarāraṅga-
vant, -daṃṣṭrākarālavant, -daṇḍapāruṣyavant
-daṇḍavant, -dátravant, -dantavant, -darbha-
piñjūlavant, darçitavant, -daçapadmavant,

-dāivavant, -dāyādavant, -dākṣiṇyavant, dāha-
vant, -dīkṣavant, -duḥsattvavant, -duḥkhaçokavant,
-durātmavant, -dūtavant, -dṛṣṭavant, -dṛṣṭāntavant
-devayajanavant, -devávant, -devaravant, -dehavant,
-doṣavant, -dohadavant, -dāuhitravant, dyumná-
vant, -drapsávant, -draviṇavant, -dravyavant,
-drumavant, -dvāravant, -dviçuklavant, dvihūta-
vant, -dvitīyavant, -dvīpavant, -dhanamadavant
-dhanavant, -dharmadhvajavant, -dharmavant,
-dharmavirodhavant, -dharmābhijanavant
-dhármavant, -dhānyadhanavant -dhānyavant
-dhāmavant, -dhiṣṇyavant, -dhūmavant, -dhṛta-
vant, -dhāiryavant, -dhyānavant, -dhvajavant,
nātipracuraprādyavant, nāikadravyoccayavant,
naktavant, nagavant, namaskāravant, nayavant
nayanavant, narmavant, navayāuvanavant,
naṣṭavant, nāgayajñopavītavant, nāgavant
nāthavant, nādavant, nānāratnākaravant,
nāmavant, nārakuṇḍalavant nāsikavant

niraparādhavant nirātmavant, nirāyavyaya-
vant. nirmalātmavant, nirvikāravant, nirviśeṣa-
vant. nihśeṣavant, nihsaraṇavant, nigaditā-
vant, nigālavant, nigīrṇavant. nitambavant,
nidānavant, nidhánavant, nirṛttavant, nispāna-
vant. nimbavant, niyamavant, nirāhāravant,
niruktavant, nirmuddhavant, nirbhartsitavant,
nirvedavant, nirveśavant, niṣādavant, niṣiddha-
vant niṣpeṣavant, nisṛṣṭavant, nistyaktavant,
nihrādavant, nīḍavant, nīlacolakavant,
nílavant, nīspuravant, nyāyavant, pakṣa-
pucchávant, pakṣávant, pañkajavant, pañkavant,
patravant, pañcagavyāspānavant, pañcadaśa-
vant, pañcamavant, pañyavant, patākocchrāya-
vant, patidharmavant, padmavant, padma-
sāugandhikavant, paravant, parāyaṇavant,
paramapadātmavant, parākramavant, parāga-
vant parigṛhyavant, parigrahavant pari-
-cayavant, pariṇāmavant, pariṇāhavant,

/ṛaritoṣavant, /ṛariṣṭanavant, /ṛaruṣoṭavant,
/ṛariṣūrṇasahasracandravant, /ṛaribarhavant,
/ṛarivodhavant, /ṛarivākavant, /ṛarivāravant, /ṛaru-
veṣṭitavant, /ṛaruṣeṣavant, /ṛarikāravant, /ṛarṇavant
/ṛaryastavant, /ṛaryāṣṭavant, /ṛaryālocitavant,
/ṛarvavant, /ṛalitavant, /ṛavamānavant, /ṛavitravant,
/ṛávīravant, /ṛavīrávant, /ṛānavant, /ṛākavant
/ṛāṭhavant, /ṛāṇigrākavant, /ṛātheyavant, /ṛādavant,
/ṛāduckavant, /ṛāmavant /ṛārijātavant, /ṛāvakavant,
/ṛāṣavant /ṛiciṇḍavant, /ṛicchavant, /ṛitṛmātṛ-
-guruṣuṣrūṣādhyānavant, /ṛittavant, /ṛidhāna-
vant, /ṛibavant, /ṛītavant, /ṛuirṣavant, /ṛucchavant,
/ṛuṇḍarīkávant, /ṛuṇyavant, /ṛutrávant, /ṛunar-
-garbhavant, /ṛurastāddhomavant /ṛuromvākyà-
vant, /ṛúrīṣavant, /ṛurukāraKavant, /ṛuruṣavant
/ṛuṣṭadantavant, /ṛuṣṭaṛhalavant /ṛuṣṭavant,
/ṛūrvavant /ṛṛthuṛājavant /ṛṛthuvattvavant,
/ṛeṣaṇavant, /ṛāutrikeyavant, /ṛaKāṣavant /ṛaKāṣaṇa-
vant, /ṛaKāravant, /ṛaKarṣavant, /ṛaKramaKhaṇga-

vant. prakledavant. prakṣiptavant, prakṣeditavant. prāgrahavant. prāgrāhavant, prajñānavant prāṇatavant, prāṇatātmavant prāṇayavant. prātānavant, prātikūlavant. prātiśabdavant prātiśākhavant, prātyavamarṣavant prātiṣannavant. prātibandhavant, prātibodhavant, prātibhāṇavant prātabhāvavant, prātiṣṭhānavant, prātiṣiddhavant, prātihāravant. prātnávant, prātītkavant, prātyabhijñātavant. prātyabhiyuktavant. prātyavamarśavant prādaṇḍavant, prāttavant, prādānavant prādeśavant. prādhārṣṭavant. prāṇṛttavant, prāṇṛtyavant, prāphullanāgavant. prābalavant. prābodhavant, prābhāvavant, prāvibhūtadhanadhānyavant, prāmattavant. prāmādavant, prāmāṇavant, prāmeditavant. prāmuditavant. prāyājávant, prāyatnavant, prāyatātmavant, prāyojanavant, prārohavant prāvāravant proktavant, prāvaṇavant. prāvant, proṣitavant,

śravālavant, śravibhāgavant, śravaṇavant, śravaṇaṃgavant, śravṛttavant, śraśākhavant, śraśṛṅgavant, śrasaṅgavant, śrasādavant śrasecanavant, śrasthavant, śrasthitavant, śrasvedavant, śrahitaṅgamavant, śraharaṇavant śraharṣavant, śrāgalbhyavant, śrākśṛṅgavant, śrāggamanavant, śrāṇadavant, śrāṇavant, śrāṇārthavant, śrāptavant, śrārabdhavant, śrārthitavant, śriyávant, śremavant, śreṣitavant, ślakṣṇavant, ślavavant, ślutavant, śhaṇavant, śhaladantavant, śhalapuṣpavant, śhalamūlavant, śhálavant, śhalastanavant, śhullapadmotpalavant, śhullavant, śhutkāravant, śhenavant, ṣaṣṭavant, ṣaḍdhagodhāṅgulitravant, ṣaḍdhaśaṅkavant, ṣarkavant, ṣáṇavant, ṣahupuṣpaśrabālavant, ṣāṇavant, ṣilavant, ṣíśavant, ṣījavant, ṣraddhávant, ṣodhavant, ṣrāddhavant, brahmacaryavant, brahmavant, brahma-

-viṣṇvarkavant, vāhmaṇavánt, brāhmaṇa-
vant. bhágavant, bhaṅgavant, bhadravant
bhávant, bhānavant, bhāgyavant, bhājana-
vant. bhāravant. bhāvavant, bhāvitavant,
bhāskaravant, bhinnavant. bhūmagrāhavant
bhuktavant, bhūtakaraṇavant. bhūtavant,
bhogavant bhogavant. bhrātṛsaṅghātavant.
bhrātṛvyavant. makarandavant. makhavant,
maghávant. maṅgalavant, maṇiratnavant,
matsaráwant. madanavant. matávant, manana-
vant, mantravant. mandāravant, manmatha-
vant mayūkhavant, marud dvīpavant, márta-
vant. maryādāparvatavant, malavant, malaya-
vant. mahātmavant, mahābhogavant mahā-
bhogavant. mahāratnavant, mahārasavant,
mahārthavant, mahāvegavant, mahāvratavant,
mahāçītavant, mahāçetavant. mahāhimavant,
mahāhemavant, mahocchrāyavant, māiṣa-
bṛdbṛdavant. maiṣavánt. mādravant,

māṁsavant, māyavant, māyābalavant, māravant
mālyavant, māsikārthavant, mitravant, mitrā-
varuṇavant mīnavant, mukhavant, muñja-
keçavant, muñjavant, mudgavant muṣkavant,
mugdhavant, mūjavant, mūladvāravant,
mūlavant, mṛgavant, mṛgāṅkavant, mṛṣṭavant,
mṛṇālavant, mṛduromavant, meghavant, mehavant,
mokṣavant, mohavant, yajñávant, yajñopavīta-
vant, yatnavant, yantravant, yamavant,
yamasattvavant, yavagodhūmavant,
yáviṣṭhavant, yānavant, yāmavant, yājyàvant,
yābhavant, yāmyasattvavant, yāvadvīryavant,
yaktávant, yuddhavant, yūṣavant, yūṣaka-
vant, yogakṣemavant, yogarddhirūpavant
yogavant, yāmunavant, rakṣitavant, raṅga-
vant, ratnavant, rathavant ratavant rayavant
raśavant, rasitavant, rāgagrahavant
rāgavant, rājavant, rājanyàvant, rājyavant,
rephavant, rukmavant, rucitavant, rudrávant,

rūpayāmanavant rūparasagandhasparśa-
vant. rūpararasasparśavant rūpavant,
rūpasaṁbhāgyavant, rūpasparśavant. rocana-
vant, romavant. rohitavant. lakṣaṇavant
laghudvāravant latāgahanavant latāvalaya-
vant. labdhavant. lābhavant. lālavant
lalāmavant, lavavant, lāsavant, lāvaṇyavant
luñgavant, liptavant, lobhitavant. lokavant.
lómavant. loṣṭavant lohacarmavant, lohavant.
lóhitavant. lāṅgulyavant, vañcanavant. vaṭavant,
vatsavant. vayúnavant. varūthavant, varṇa-
vant. varṇāśramavant varṇitavant, vartitavant.
varmavant. varṣmavant, valavant, valayavant.
valkavant. valkalavant vasanavant. vastravant,
vātagalmavant. vātavant. vāgghartavant
vājavant. vāṇavant vādavant vāditravant,
vāravant. viśākhavant. vikāravant, vikalpavant
vigrahavant, vighnavant, vicakṣaṇacamasitavant
vicakṣaṇavant. vicāravant. vijayavant

vijitavant vijñānavant, vitathābhiniveçavant,
vitānavant, vitarkavant, vidyābhimānavant,
vidyāvedavratavant, vittavant, vidāhavant,
vidyunmaṇḍalavant, vinayavant, vinodavant,
vindhyavant, viçaṇāpaṇavant viçuddhārtha-
bhogavant. viçvatisāravant. vibhāgavant,
vibhavavant, vibhūṣaṇavant. vibhramavant,
vimalakirīṭahāravant, vimarçavant
virāgavant, virodhavant, vilāsavant, virāsana-
vant. vivekavant, vivṛtavant, viçeṣavant,
viçeṣaṇavant, viçrambhavant, viçrutavant,
viçvádevavant, viçvarūpavant, viçvavant,
viṣaivant, viṣādavant, viṣayavant, viṣāṇavant
viṣvagyamanavant, viṣkambhavant, viṣṛṣṭa-
vant. viṣtīrṇavant, vismayavant, vismayaviṣāda-
vismṛtavant, vihitavant, vihāravant, vītavant,
vīṣāpaṇavatīṇavant, vīryāvant, vīravant,
vīriṇavant, vīryàvant, vīryasattvavant, vṛtrahavant,
vṛkṣavant, vṛjinavant, vṛttavant, vṛttasvādhyāyavant,

vṛṣṭavant, vṛṣṭavant, vegavant, vejanavant,
vetravant, vedavant, veçavant, veṣṭavant
vaikṛtavant, vaidagdhyavant. vairavant
vailakṣyavant. vaiçvānaravant, vyañcanavant
vyatiṣaṅgavant, vyaṣṭadeçavant vyabhicāravant
vyayavant. vyavadhānavant, vyavasāyavant,
vyavalokavant, vyasanavant, vyāpāditavant,
vyāpāravant, vyāyāmavant, vyālavant
vyālolakuntalakalāpavant, vyomavant. vraṇa-
vant, vrataśvant, vṛkṣavant, -çastravant,
-çaktidvayavant, -çakalavant, -çaṅkhavant çatá-
vant, -çapathávant, -çabdavant, -çamavant çayita-
vant. -çaravant, -çaryāṇavant, -çarīravant,
-çardhavant, -çarmavant çalyavant, çalyaka-
vant, -çaçāṅkavant, -çaṣpavant, çastrapāṇa-
vant. -çastravant, -çāṭhyavant, -çātavant
-çādvalavant, -çāstravant, -çikyavant -çiçiviṣṭa-
vant -çiçnavant, -çilpavant, -çītavant
-çīrṣavant, -çīlavant -çukrávant, -çukla-

-prajñoparivṛttavarṇa, -śuklavarṇa, -śuddhavarṇa
-śūravarṇa, -śubhravarṇa, -śuṣkavarṇa, -śuśma-
vant, -śūnavarṇa, -śūkavarṇa, -śūlavarṇa, -śṛṅga-
vant, -śṛṅgāravarṇa, -śeṣavarṇa, -śaivalavarṇa
-śokavarṇa, -śoṇitaparivarṇa, śobhanavarṇa,
-śāṇavarṇa, -śāuryavarṇa, -śraddadhānavarṇa,
-śramavarṇa, -śritavarṇa, -śrutavarṇa, -śruta-
-śīlavarṇa, -śrotravarṇa, -śleṣmavarṇa, -śvavarṇa
-śvabhravarṇa, -śvasanavarṇa, -śvastanavarṇa,
-śvetaguṇavarṇa, ṣaṭkarmavarṇa ṣaṣṭhavarṇa,
ṣāḍguṇyavarṇa, saṃyatavarṇa saṃyamavarṇa
saṃrakṣaṇavarṇa, saṃrambhavarṇa saṃvidhāna-
vant, saṃvibhāgaśīlavarṇa, saṃvyavahāravarṇa,
saṃśaptavarṇa, saṃśritavarṇa saṃsāravarṇa,
saṃsargavarṇa, saṃskāravarṇa, saṃskṛtavarṇa
saṃsthāvarayavavarṇa, saṃsthānavarṇa, saṃ-
sthitavarṇa saṃhananavarṇa, saṃhāravega-
vant, saṃhṛṣṭavarṇa, sāguṇavarṇa, saṃkalpa-
vant, saṃgamitavarṇa, saṃgrahavarṇa,

saṅghātavant, saṅghātacūḍavant, sajātavant,
sañcayavant sañcintitavant, saktavant,
saṅjīvanavant, sacchāstravant sattvavant,
sattvotsāhavant, satyavant, sadācāravant,
sadoṣavant, santānavant, santāpavant san-
tuṣṭatarṇakavant, santoṣavant, sandarbhavant
sandiṣṭavant, sandīpanavant, sannyāsavant,
saptadaçavant, saptadvīpavant, saptavant,
saptasamudravant, sabhāraṇyavitaṅkavant,
samarthitavant, samāsavant, samāçritavant,
samiddhavant, samucchritadhvajavant,
samudācāravant samarpitavant, samprātavant
sambhedavant, sambhogavant, sammadavant,
sammūrchitavant, saravant sarpa-
vṛçcikaromavant, sarvayatnavant, sarvavant
sarvasasyavant. sarvābharaṇavant, salilavant
savant, sasyavant. sasyākaravant, sahacāitya-
vant. sahāyavant, sahasravant, sahasrānana-
-çirṣavant, sākṣātkāravant, sāṅkhyayogavant,

sādhanavant, sādhyavant sābhravant,
sāmavant, sāmarthyavant sāmānyavant sāmba-
vant, sāravant, sārthavant, sāvitravant
sāhasavant, sāharṣávant, sidhmavant, sína-
vant sirājālavant, sīmantavant, sutavant,
sutásomavant, sutavant, sukaṅkavant,
sukhavant, sugandhavant, sughoṣavant,
sudṛḍhaharmyavant, sundaravant supuṣpita-
vant, subalavant, suyatātmavant, suveṣavant
surendravant, sulavant, suvarṇavant, su-
varṇālaṅkāravant suśīlaguṇavant, suśīla-
vant, suśiravant, susahāyavant, susāravant
suhiraṇyavant, sūnavant, sūravant, sūryavant,
sṛkavant, sṛgávant, sṛṣṭavant, sāikatavant,
soḍhavant, sodaryavant, sómavant, soṣmavant
sāukhavant, sāugandhikavant, sāujanyavant
sāubhāgyavant, Sāumanasyavant, sāurya-
bhagavant, sāurājyavant, skandhavant
skhalitavant, stanakeśavant, stanavant

stambavant, stambhavant, stavant, stutavant stutaçastravant, stotravant, stobhavant, strī-svarūpavant, sthānavant, sthānāsana-vihāravant, sthāpitavant, sthāmavant, sthitavant, sthāiryavant, snātavant, snāyuyālavant, snehavant, snehasaṁjīvanavant, sparçarūpavant, sparçavant, sparçaçabdavant, sphuliṅgavant, smaravant, svatvavant, svarūpavant, svāvant, svādhyāyavant, svāntavant svanavant, svargavant, svalpavittavant, svācāravant, svāvavant, svarasaṁsvāravant, svaritavant, haṁsacihnadukūlavant, haṁsavant, haṁsakavant, harṣavant havavant hāsavant, hāsyarasavant, hástavant, hātavant, hārdavant, hitavant, himávant, hiraṇyagarbhávant, hiraṇyavant hutāçanavant, hṛdayavant, hāimavant, hemanayajñopavītavant, hemaratnavant, hemavant, hāimavatīgandhikavant, homavant, hrāvāṇveṣaṇavant.

-a with mant.

-alaṃkaramant, -ākāramant, kaṇvamant, jayamant, -dhṛtamant, prāṇamánt, bhúvanamant, yávamant, ruṣyamant rāsabhamant lālamant, vajrakapāṭamant vibhavamant, vīramant, -śubhramant śābhramant, sūryamant, svamant.

2. -ā with vant.

-añjanāvant, -atiṣṭhávant, -anuvākyāvant, -amarāvant, -arcāvant, -avidviṣāvant, aśanāyā-vant, -aśitāvánt, -áśvāvant -āśāvant, íḍāvant, índrāvant, indriyávant, íśāvant, icchāvant, iṣṭāvant, iṣṭakāvant, udumbarāvant, uttarā-vant, utpalāvant, ūrjāvant, ūrṇāvant ṛtvíyā-vant, ṣaṣṭhāvant etávant, -myāvant kakṣyāvant

Kanakāvant, Kanyāvant, Karuṇāvant
Karṇakāvant, Kalāvant, Kaṣāvant, Kiṣarāvant
Kuṣāvant, Kuhāvant, Kṛpāvant, Kṛṣanāvant,
Koṅkaṇāvant Kriyāvant, Krīḍāvant, Kṣaṣṇāvant,
Kṣaṣāvant, Kṣamāliṅgātmaṣṭāvant, Kṣamā-
vant, Kṣitikṣamāvant, Kṣudhāvant, Kṣemāvant
-goṣāvant, -godhāvant, -gnāvant, -ghaṇṭāvant,
-ghṛṇāvant, -caṅkramāvant, -candanāvant,
-candrāvant, -campakāvant -campāvant cetanā-
vant, -cintāvant, -ciṣṭikāvant, -cūḍāvant,
-ceṣṭāvant, -chāyāvant, jaṭāvant, jayāvant,
jarāvant, jāvant, jihvāvant, jṛmbhāvant,
jyotsnāvant, tarṣyāvant, tāmrāvant, tārāvant,
tāvant, turagakriyāvant, tulāvant, tṛṣyāvant,
traṣāvant, tvāvant, -daivasāvant, dákṣiṇāvant
-dayāvant, -daṣāvant, -didṛkṣāvant, -durkhāṇā-
vant, -durgāvant -dūrvāvant, -devāvant, dvārā-
vant, -dhānāvant, -dhāraṇāvant, dhārāvant
-dhārāvant, -dhūmāvant, nātimudāvant,

nābhedhāvant, nirāhāvant niṣṭhāvant, ṣaṇḍā-
vant ṣaḍnāvant ṣaṛāvant, ṣastyāvant,
ṣāṭililāvant, ṣāṭalāvant, ṣāṛdāvant, ṣiḍakā-
vant, ṣitryāvant, ṣiṣṛāvant, ṣiṣṛalāvant
ṣuṛāvant ṣuṣkarāvant ṣuṣṭāvant, ṣúṣṛāvant
ṣūjāvant ṣoṣyāvant, ṣrajāvant, ṣrajñāvant,
ṣratibhāvant, ṣratiṣṭhāvant ṣrabhāvant,
ṣrasthāvant, ṣrahāvant, ṣrāṇadāvant, ṣriyā-
vant ṣremāvant, ṣrekṣāvant ṣhaṇāvant
barhaṇāvant bahudugdhāvant brahmāvant
bhāṅgurāvant, bhadrāvant, bhastrāvant,
bhāvant, bhāryāvant, bhikṣāvant bhūridā-
vant, bhogāvant, madāvant, madirāvant,
malayāvant, maṣakāvant mahāṣrajāvant
mahimāvant, mātrāvant māyāvant mālā-
vant, māvant, māhināvant mudāvant
mūrchāvant, mṛgāvant, mṛjāvant, mṛttikāvant
mekhalāvant medhāvant mehanāvant
yavyāvant yātumāvant, yāvant, yogavyāvant

guṇāvant, guṣmāvant rakṣāvant, ratnāvant, rādhāvant, rujāvant, rocanāvant, lajjāvant, laṣaṇāvant, līlāvant, lolūyāvant, vaiçāvant vacanāvant, vaṣāvant, vayāvant, vayunāvant varaṇāvant, vātāvant, visaṃjñāvant vijāvant, vijugupsāvant, vidyāvant, vibhāvant, viçva-devyāvant, viçvāvant, viṣṇusiddhāntalīlāvant, viraṇāvant, vīryāvant, vṛkkāvant, vṛṣṇyāvant, veṭāvant, vetrāvant, vedanāvant, vyathāvant, vrajyāvant, vrīḍāvant, -çatāvant (?), -çarāvant, -çaryaṇāvant, -çarkarāvant, -çarçaṇāvant, -çalākāvant, -çavaçāvant -çālāvant, -çikṣāvant, -çikhāvant, -çītikāvant -çundhāvant, -çunāvant, -çubhrāvant, -çepyāvant, -çobhāvant, -çyāmāvant, -çraddhāvant, -çrutāvant, saṃklyāvant, sacanāvant, saṃjñāvant, sattāvant, satyatitikṣāvant, sabhāvant, samāvant samadhikalajjāvant, sarvāvant, salilāvant, sāhāvant, sahāvant sahasāvant

sādhyapramāṇasaṁkhyāvant, sāsnāvant
sikatāvant, sidhrakāvant, sīlámāvant
sutāvant, sukhāvant, sudhāvant, supraṇāvant,
surāvant, susthāvant sūnṛtāvant sṛkāvant,
sṛg-āvant, sāirāvant somāvánt spardhāvant
spṛhāvant, sphūrjāvant svadhávant, haiṁsā-
vant, hitávant, himāvant, hemyávant
helāvant, hlādikāvant, hlādukāvant.

-ā with mant.

kruñcāmant, -drākṣāmant, -dhrākṣāmant
-hrāmant, vaçāmant.

3. i with -vant.

-agnivánt, -adrivánt, -áśivant -abhivánt, -arcivant -avantivant, -ahutivant, etivant, -ehivant, kṛṣṭivant -caturagnivant jagṃivant janivant, trivant -dádhivant, namovṛktivant, -pátivant -párivant, -purandhivant -pṛçnivant, -pratiṣṭatnivant, -prativant, -pratibrahmadhivant, -prétivant, bṛhaspativant, mativant manthivant, muktivant, rayivánt, rajçmivánt, rajrivant, -rahnivant, rivant, rya-ragataraçmivant, sákhivant, saptarṣivant, saptarṣivant samṛddhivant, sarasvativant, sūcivant, stibhivant, -hárivant,

i with mant.

-akṣimant, -agnimant, -aṅgavākprāṇimant,
-aṅjimánt, -atisaktimant -anādimant
-áprajitimant, -abuddhimant, -abdimánt,
-abhaktimant, -abhiṣattimant, -abhiṣṭimánt,
-amūrtimant, -amṛtabuddhimant araṇimant,
-arcimánt, -alimant, -avadhimant, ávimant
-avīcimant, -aṣánimant, -açrimant açvimant
-asimánt, -astimant, -astrakṣatimant, asthi-
mant, -ahimant, -ākṛtimant, -ādimant
-āyatimant, -ārtimant, -āsutimant, itaretarapra-
kṛtimant, iṣudhimant, icchāçaktimant,
utpattimant udanimánt, unnatimant, upakṛti-
mant, upapattimant, upabdimánt, upalabdhi-
mant ūtimant ūrmimant ṛddhumant, ṛṣṭi-
mánt, kāntimant, kīrtimant, kukṣimant,
kubjimant, kṛtimant, kṛmimant, koṭimant
kṣatimant kṣāntimant, kṣitivṛttimant

kṣāmimant. kṣamūrtimant. khyātimant.
-gaṇimant -gabhastimant. -gatimant. gālimant
-gāurimant -granthimant. -citimant. jaumant
jātimant. jūtimant. jñātimant. jñānaçakti-
mant. jyutimant. tuṣṭimant. tṛptimant.
tvaṣṭrimant. tviṣimant -daṇḍanītimant.
daṇḍimant. -dalmimant -dīdhitimant.
-dīptimant. -dṛḍhabhaktimant -dṛçimant.
-dṛṣṭimant. -dyutimant. -dhúnimant. -dhṛti-
mant. -dhvanimant. nānāmantrāṇgasiddhi-
mant. nānāveṣākṛtimant. nidhimant
nivṛtimant. nītimant. nyubjimant -pati-
mant. -pathimant. parimant. parimitimant
pravimant. paçudhānyadhanarddhimant.
-pāṇimant. punaruktimant. pulimant
puṣṭimant. pūrṇaçaktimant. pṛçnimant
prakṛtimant -prajātimant. -pratipattemant
pratītimant. -pradīptimant. pravṛttinivṛtte-
mant. -pravṛttimant. -praṣṭimant praçiddhimant

prāṇimant, prāptimant, prāyaścittimant,
prītimant, balimant bījasaṁkṣṛtimant,
buddhimant, bṛhaspatimant, bhaktimant
bhaṅgimant, bhavāntaraprāptimant, bhūti-
mant, bhuktimant, bhūtimant, bhūmimant,
bhṛṣṭimant, bhrāntimant, maṇimant,
matimant, marīcimant mahardhimant
mahormimant mahimant mārṣimant,
mārṣṭimant, muktimant, mūrtimant, mūla-
vyasanavṛttimant, yajimant, yaṣṭimant
yuktimant yogasiddhimant, yónimant,
raktimant, ratimant, rajimant, raçmimant,
rājimant, ruṣṭimant, romāñcodgatarājimant,
vadhrimánt, varimánt várimant valimant
vallimant vahnimant, vājimant, vārimant,
vikṛtimant, vikṣepaçaktimant, vibhūtimant,
vraktimant, viçuddhimant, viçvamūrtimant
vṛttimant, vṛddhimant, vṛṣṭimánt, vríṣṭimant
vṛṣṇimant vedimant vyāptimant, vyutpattimant

vyuṣṭimant vṛṣṭimant. -ṣaktimant, -ṣaṭa-
-ṣaṣṭipāṣaṣaktimant, -ṣab-dādimant -ṣara-
marīcimant, -ṣaṣimant, -ṣāntimant -ṣikhaṇḍi-
mant, -ṣīrṣaktimánt, -ṣuktimant -ṣuddhimant,
-ṣāuryādimant -ṣrutimant, -ṣruṣṭimánt
-ṣreṇimant, -ṣróṇimant, ṣodaṣímant, ṣodaṣi-
mánt, saṁvṛtimant, saṁskārādimant,
saṁhārabuddhimant, saṁhṛtimant, saṁkti-
mant saṁjimant, saṁmumant, saṁimánt
saṁtatimant saṁdhimant saṁmatimant
saptarṣimant samādhimant, samādhiyoga-
rddhitaprovidyāviraktimant, samṛádhimant,
sampratipattimant, samprītimant, sarvataḥ-
-ṣrutimant, sākṣimant sāmadharmārthanīti-
mant, sāsnādimant, sijimant siddhimant
subuddhimant surabhimánt sūtimant
sūkṣmamatimant, sṛṣṭimant, stutimant,
sthitimant, sthivimánt, sthavimant,
sthūlabuddhimant sphātimant, sphūrtimant

sumṛtumant. suvastimánt. suvāṣimant. harimant. harikeśimant. hastimant. hetimánt. hemamarīcimant.

4. ī with vant.

-akaṣīvant. -aṣṭhīvant. -ahīvant. -āṇḍīvant -āsandīvant. īvant. urvarīvant. ṛṣīvant. kakṣīvant. kaṣīvant. kīvant. kīladīvant ghamakaṣīvant. -ghṛṇīvant. -cakrīvant. tāviṣīvant. trivalīvant. -darīvant. -dāḍimīvant. -dyāvāpṛthivīvant. -dhīvant. nāmacakrīvant. pātīvant. bhāratīvant. manīvant. manthīvant munīvant raçmīvant lakṣmīvant vanakaṣīvant. vājinīvant. vāṇīvant. vārdhalīvant. vṛcīvant. vṛjinīvant. -çaktīvant. -çācīvant -çamīvant. -çiprinīvant. -çimīvant. -çucīvant. -çrīvant. -çvasīvant. saptīvant. sarasvatīvant.

-sv-adhitīvant. -hṛṣṭīvant.

ī with mant.

-açrīmant, -ulkuṣīmant, -oṣadhīmant, jyótiṣī-mant, -táviṣīmant, -tv-aṣṭīmant, -tv-aṣṭrīmant, -tviṣīmant, -darīmant, -dhīmant, -dhrajīmant, -purīmant, -bhīmant, -rājīmant, -valīmant, -vājīmant, -çrīmant, -strīmant, -hiraṇyavāçī-mant, -hirīmant, -hrīmant.

ū with vant.

-jāmbūvant, -bandhūvant, -bāhūvant, -vásūvant, -vastūvant, -viṣūvánt, -viṣṇūvant, -çmaçrūvant, -sādhūvant, -stanayitnūvant.

u with mant.

-aiṛçumánt, -aṣṭumánt, -aṣṛumánt, abhīṣu-
mant -ambumant, -ásumant, -āçumant,
ikṣumant, iṛdumant, iṣumant ṛtumánt
ṛbhumánt, Kareṇumant, Karkandhumant,
Kaçerumant Ketumánt Krátumant, Krīḍu-
mánt, Kṣumánt, -gavīdhumant, gātumánt,
-gurumant, -caïcumant, -cārumant, jantu-
mant, jambumant, jīvātumant, tanumant,
tantumant, upacārumant, tr-aṣṭumant,
tzarumant -dānumant, -dyumánt, -dru-
mant, -dhātumant -dhundhumant, dhenu-
mánt, nadanumánt, paṭumant paramá-
manyumant, paraçumant, paçumánt,
pitumánt, pīlúmant, pṛthumant, bándhu-
mant, bāhumánt, bindumant, bhānumant
bhrājathumant, maraketumant mañjumant
mádhumant, mántumant manyumánt,

mṛtyumant. yātumant. reṇumant. lumant
vasumant. vāyumant. vibhumánt. viṣṇumant
veṇumant. veṣathumant -ṣaṅkumant -ṣáru-
mant -ṣālūkṣumant -ṣaṣumant. -ṣṭṭāiṣumant
-ṣubhaveṇutriveṇumant. -ṣrumant, ṣravathu-
mant. sādhumant sānumant. suṣumánt
sūmumánt. stanayitnumant. sthāṇumant.
hanumant haridrumant. harṣumánt.
hetumant.

ā. ū with vant.

-juhūvant. viṣṭūvánt.

ū with mant.

kaṭchūmant. kaṇḍūmant, kaṣerūmant, -haṛṣūmant, -prasūmant, bhūmant, -madhū-mant. vasūmant vibhūmánt hanūmant.

7. ṛ with vant.

nṛvánt. -pitṛvant.

ṛ with mant.

-abhrātṛmant, upa-draṣṭṛmánt, kartṛmant -goptṛmant tvaṣṭṛmant, -duhitṛmant, nṛmant, netṛmant, -pitṛmánt -pitṛmant, -praṇetṛmant. bhartṛmant, bhrātṛmant, mātṛmánt, sam-çrāvayitṛmant, hótṛmant.

5. e with vant.

revant.

9. o with vant.

-aīqirovant. -chandovant. taporant tamo-
vant, tejovant, manovant, medovant,
yaçovant, rodhovant,

o with mant.

-gómant. -cetomant, -fulomant yaçomant.

§ 11. But an investigation of the possessives in mant and vant listed in Grassmann's Wörterbuch zum Rig-Veda[1] and in Whitney's

[1] To the list of mat's and vat's in the appendix Verzeichniss der hieqsamen Wörter to Grassmann's Wörterbuch should be added the following words which appear in the body of the work:

puṣṭāvat
sacanāvat
hiraṇmat

There are two misprints. -aprāsthāvat should be -aprāṣṭhāvat and mādhuṣmat should be mādhuṣmat. jāvat (VIII, 94, 5) is omitted in the body of the work as well as in the above mentioned appendix, but is however added in the Nachträge, Page 1762. The vocative sahasrāvan should be listed under vat instead of under van (cf. çavasāvat and Chap. II, § 9 c and note).

Index Verborum to the Atharva-Veda shows a closer adherence to the rules for stems with final vowel.

Following are the figures for the Rig-Veda:

Final Vowel	Number of words in which it occurs before vant	Number of words in which it occurs before mant
1. -a	54	2
2. -ā	68	0
3. -i	10	19
4. -ī	19	6
5. -u	1	28
6. -ū	1	1
7. -ṛ	1	2
8. -e	1	0
9. -o	0	1
Total	155	59

The examples follow.

1. -a with vant.

tokavant, bhágavant, maghávant vājavant, yajñávant, -grabhaṇavant, mitrāvaruṇavant, kárṇavant, matavant, -śatávant, -śátavant, -ghṛtávant, kṣetavant, stavánt, hástavant, rátharvant, -aśváṣṭhavant, -dāmavant, apidhānavant, sinavant vayúnavant, ratnavant -áṃsavant, -dyumnávant, -apūpávant, púṣpavant, -śaphávant, -ámavant, humávant, sómavant, sutásomavant, -dharmavant, hiraṇyavant, matsarávant, vāravant, vīrávant, pávīravant, -ápavīravant, tuvīravant, dátravant, pavítravant, -candrávant, índravant, -śípravant, sahásravant, balavant, -caṣāla-vant, nīlavant, -devávant, -áśvavant, Keśavant, iṣavant, viṣávant, rásavant.

-a with mant.

ṛṣvamant. kāṇvamant.

2. -ā with vant.

-ṣṭṭikāvant, khādikāvant. ṛghāvant, ṛṣāvant, prajāvant. suprayāvant. ṣuṣṭāvant. iḍāvant -ṣaryaṇāvant. barhaṇāvant. -durhaṇāvant. -dakṣiṇāvant. ūrṇāvant. tāvant. hitāvant. sutāvant etāvant. sūnṛtāvant. bhūridāvant. svadhāvant. vacanāvant sacanāvant. kṛṣaṇāvant -daivsanāvant. mehanāvant. dhānāvant māhināvant vayunāvant -gnāvant. vaṣṭāvant kṣaṣṭāvant. kṣaṣṭāvant. -goṣṭāvant. sabhāvant vibhāvant. māvant sūlamāvant ṛtumāvant. somāvant. yuṣmāvant. ṛṣāvant. vayāvant māyāvant. ṛtviyāvant vṛṣṇyāvant. ṣastyāvant

hemyāvant, -myāvant, pítryāvant, viçvá-devyāvant, tṛṣyāvant, poṣyāvant, tárṣyāvant, íḷāvant, bhaṅgurāvant, súrāvant, índrāvant, -çubhrāvant, yuvāvant, -devāvant, tvāvant, -áçvāvant, kaçāvant, -çavasāvant, sahasāvant, mahāvant, sáhāvant, sahāvant.

3. ṛ with vant

sakhivant, -arcivant, pátivant, púraṃdhivant, pánivant, -agnivant, rayivant, hárivant, vajri-vant, -adrivant.

i with mant.

-arcimánt, -añjimant /praṣṭimant, abhiṣṭi-
mant /puṣṭimant, -çruṣṭimánt, ṛṣṭimánt,
bhṛṣṭimánt, vṛṣṭimánt, sv-astimánt, abdimánt
nidhimant, udanimánt, -açánimant, dhúni-
mant, rayimánt, varimánt, -ávimant,
sthivimánt.

4. ī with vant.

ūvant, Kūvant, -çacīvant, vṛcīvánt, aṣṭhīvánt,
-çiçriṇīvant, -ghṛṇīvant, sárasvatīvant,
svádhitīvant, -çáktīvant, saptīvant dhīvant
vājínīvant, /pátnīvant, -çínīvant, tavíṣīvant
ṛṣṭīvant, hṛṣṭīvant, Kakṣṭívant,

ī with mant.

-dhrájīmant. ṣiríīmant. vāçīmant. hiraṇya-
vāçīmant. tavíṣīmant. tviṣīmant.

ū. u with vant.

viṣṇuvant.

u with mant.

krīḍumánt. kratumant. -gātumánt. yātumant.
ṣitúmant. ketumant. mantumant. mádhu-
mant. bándhumant. nadanumant. -dānumant
bhānumánt. sānumánt. -dhenumánt. vibhu-
mánt. ṛbhumant. -dyumánt. manyumánt.
-ṣárumant. ṣaçumánt. paraçumánt. -ṣíçumant.

-aiṣumánt iṣumant, suṣumánt. harṣumánt,
kṣumánt vásumant.

6. ū with vant.

viṣūvánt.

ū with mant.

vadhūmant.

7. ṛ with vant

mṛvánt.

ɔ with mant

twaɔtrmant. hotɔrmant.

8. i with vant.

revant.

9. o with mant.

-gomant.

§ 12. The Atharva-Veda shows equal consistency in following the rules:

Final vowel	Number of words in which r occurs before vant	Number of words in which r occurs before mant.
1. -a	41	0
2. -ā	28	0
3 i	3	3
4. ī	6	4
5. u		13
6. ū		2
7. ṛ		2
8. e		0
9. o	0	1
Total	82	27

The examples are:

1. -a with vant.

puṇḍárīkavant, bhagavant, maghávant, mūja-
vant, -apāṣṭhávant, -ghṛtávant, -ántavant
prāṇadávant, pāḍavant prajámanavant -áima-
vant, -áśvavant, -apūpávant púṣṭavant, ámavant,
himávant, lómavant, sómavant -çúṣmavant
indriyávant, hiraṇyavant, -apatyavant
-ādityávant, -avadyávant vīryàvant sūryavant
vīrávant, pavīrávant, kṣīrávant, rudrávant,
índravant, phálavant, bálavant, viçvádevavant
-áçvavant, svávant, viṣávant, -antárikṣavant,
rásavant, māṁsávant, -draṣṭávant.

2. -ā with vant.

-çītikāvant, hlādikāvant, prajāvant, vijāvant,
iṣṭāvant, -atiṣṭhāvant, varaṇāvant -dákṣiṇāvant

tāvant sikatāvant -aśutāvant, sāṃśitāvant, ctāvant prasthāvant, madāvant svadhāvant, rocanāvant, samāvant yātumāvant, yāvant priyāvant, ṛṣṇyāvant -ṣeṣyāvant, vīryāvant, uttarāvant, irāvant, bhaṅgurāvant, -āśvāvant.

3. i with vant.

-dādhivant, harivant, saptarṣivant.

i with mant.

sphrātimant, jūtimant, hetimant, -agnimant -arimant.

ā with vant.

-aṣṭhīvánt kladīvant vājinīvant -çiṁīvant
-dyāvāpṛthivīvant kakṣīvant.

ī with mant.

ṛadhīmant jyotiṣīmant tviṣīmant
ulkuṣīmant.

ū with vant.

vāsūvant.

u with mant.

yātumánt ketumant madhumant vāyumant
-dyumánt manyumánt jīlhimant -āçumánt

-aiṣumánt, iṣumant, kṣumánt, vásumant
bāhumánt.

6. ū with vant.

viṣūvánt.

ū with mant.

vadhūmánt, prasūmánt.

7. ṛ with vant.

ṇvánt.

ṛ with mant.

mātṛmánt. -pitṛmant.

8. e with vant.

revánt.

9. o with mant.

-gómant.

§ 13. In the case of long ī the rule does not hold in the literature that has come down to us. In the Rig- and Atharva-Veda vant is used between two and three times as frequently after ī as mant, and in the entire literature more than twice as frequently. Any formulation of rules which will cover the prevailing usage of the suffixes thruout the literature must be based solely upon the actual examples. And these determine that in general vant was employed with stems ending in -a, -ā and ī, and mant with those ending in the other vowels. Further than this we cannot go with certainty. But it must be noticed that the preponderance of examples in favor of the above rule is much greater in the case of the other vowels whose numbers are sufficiently large to admit of accurate deductions from proportions than

in that of long ī, (-a. 1212 : 18, -ā. 258 : 5, i. 42 : 241, u. 10 : 84, ū. 2 : 10, ṛ. 2 : 14; but ī. 47 : 21). Thus the case of ī is considerably weaker at the start than that of any other vowel. Furthermore it is difficult to imagine any possible conception which could have established in the Hindu mind a line of demarcation between -a, -ā and ī on the one side, and the remaining vowels on the other. We may then at least conjecture that ī was originally on the side of i and the other non-ā vowels in taking mant, and that the rules in § 6 were the original rules by which choice between the suffixes was determined.

An explanation of the deflection of these 47. cases may possibly be found in the fact that in the case of words ending in ī, more than in that of any other vowel,

forms existed beside them ending in -a or -ā. The forms in -ā were very often the more common and familiar ones and in a number of the examples the words in ī were merely feminines of nouns in -a. Such pairs of forms, from the first word of which a possessive in vant was formed -are -āṇḍī -āṇḍa -āsandī -āsanda. Kakṣī Kakṣyā, ghṛṇī -ghṛṇa, -cakrī -cakrá &c. In § 21 an effort is made to determine more definitely the possible starting point of analogy in several such cases.

The only other apparent exception to the rules for final vowel is in the case of o, which takes vant 9 times and mant 4 times. In each of these nine words the o represents the original final -as of a noun in composition. A form in -as- vant exists beside each form in -o- vant. This association of the s with

-ax explains the apparent violation of the rules. For there 9 examples cf. Chap. II, § 3.

§ 14. Next we shall compare in regard to words ending in a consonant the degree of adherence to the rules in the earlier literature with that in the later.

The following table lists each vowel that occurs before a final consonant and indicates the number of words in which each suffix is used after it throughout the entire literature.

Penultimate Vowel	Number of words in which ṁ occurs before vant	Number of words in which ṁ occurs before mant
1. -a	119	2
2. -ā	10	1
3 -i	12	16
4 -ī	2	0
5. -u	14	31
6. -ū	1	0
7. -ṛ	4	1
8. -o	0	1
Total	162	52

The examples follow:

1. Penultimate -a with vant.

-akṣavant, -āṅgirasvant -áṅgirasvant -anu-
ṣṭadasvant -antárvant -áṣṭrasvant arṇavant,
-árvasvant -árvasvadvant, -áçmanvant asthan-
vánt -átmanvánt, -āsanvánt, índrasvant,
udanvánt urasvant ūrjasvant, enasvant
ojasvant, óṣadhvant Kadvant, Kaṅkvant,
ūdhasvant -gartavánt, -cármaṇvant
-chándasvant jagadvant, jánadvant jyāyas-
vant, tadvant tápasvant, támasvant tárasvant, tavásvant, tvagvant, -datvánt, dadhan-
vánt -dāmanvant -dāmanvant -divasvant,
-dṛṣadvant -dráviṇasvant, -dhāyadvant,
-dhānāntarvant -dhārāyadvant -dhvasmanvant nadvant, nabhasvant námasvant,
nasvánt, náṣṭhavant, nadvánt, -náyasvant
naraçvant, -narasvant, -nājasvant -nīvasvant
punarvant -pūṣaṇvánt, pṛṣadvant, peçasvant,

práthasvant. prayasvant. pravátvant. balahanvant. bídhanvant. bṛhádvant. brahmaṇvant. bhárgasvant. bhiṣakvant. bhúvadvant. bhrājasvant. majjanvánt, madvant. manasvant. mahadvant. máhasvant. māiṣaṇvant. mūrdhanvant. médasvant. yáçasvant. yahvánt. rábhasvant. rājanvant. ródhasvant. rumaṇvant. rekṇasvant. rétasvant. romaṇvant. vádhanvant. vanaṇvant. váyasvant. váricasvant. vármaṇvant. vindátvant. vivakvánt[1]. visvasvant. vivásvant. vṛṣaṇvant. vetasvant. vyacasvant. -çáinvant. -çarádvant. -çāradvant.

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[1] Grassmann et al. consider this word a primary derivative with vant. But Whitney (Gram. § 787d.) and Bartholomae (KZ. 29, 535) believe that it is an anomalous perfect participle. vivakvant is however as good a derivative in vant as is vívasvant. It may even be secondary.

-śáśvant[1]. -śīrṣaṇvánt -śvàṇvant śaṇvant, śádvant, śárasvant śáhasvant, śāmanvant, śuvarvant, śraqvant, śrotasvant, svàrvant harasvant, hiraṇvant, héṣasvant.

Penultimate -a with mant.

tarasmant, -dasmánt.

2. Penultimate -ā with vant.

tanūnapātvant, -dāśvant, -dvārvant, -prāṇa-bhāsvant, bhāśvant, vāqvant, vārvant,

1. For two views of this word cf. Grassmann, Wörterbuch and Uhlenbeck, Etymologisches Wörterbuch der altindischen Sprache.

vibhāsvant. svarāḍvant havyavāḍvant.

Penultimate -ā with mant.

-vāmmant.

3. Penultimate i with vant.

-agnicitvant, udaçvitvant, kimvant, taḍitvant.
-pipiśvant bhidvant mahiśvant, -çimidvant.
samídvant, saritvant, sarpíśvant, háritvant.

Penultimate i with mant.

-arciśmant, uparistājjyotiśmant, -guḍalimmant
-chadiśmant, jyótiśmant, tuviśmant, divitmant.

barhiṣmant. mahājyotiṣmant mahiṣmant
rociṣmant. -çuciṣmant. -çociṣmant sárpiṣ-
mant. haritmant, haviṣmant.

4. Penultimate ī with vant.

-āçīrvant. -gīrvant.

5°. Penultimate u with vant.

Kakudvant. Kakubhvant. kumudvant. kṣudvant,
triṣṭubvant. niyútvant. padmotpalakumudvant
púrvant. puruvant. marútvant. vidyútvant.
vidyudvant. somasutvant. sruguant.

Penultimate u with mant.

-āyuṣmant kakudmant kakunmant. kakum-
mant kṣunmant. -gārútmant. -cákṣuṣmant
-cirāyuṣmant. -dhanuṣmant. pariṣrúnmant.
paruṣmant. pīnakakudmant. pīnāyata-
kakudmant. puroruṣmant. marutmant.
mahādhanuṣmant mūḍhúṣmant yájuṣmant.
rukmant. rurumant. vapuṣmant. vihútmant,
viduṣmant. vidyúnmant. vipruṣmant. virúk-
mant. vīracakṣuṣmant. sahasrākṣadhanuṣ-
mant. *śrugmant. himanirjharaviṣuṣmant
hutmant.

6. Penultimate ū with vant.

-dhūrvant.

7. Penultimate ṛ with vant.

-āvṛtvant ṛ́kvant vipṛ́kvant vimṛdvant.

Penultimate ṛ with mant.

ṛṣmant.

8. Penultimate o with mant.

-dośmant.

Thus in the entire literature vant follows the rule after consonants in 129 cases out of 162 or in 4/5 of the words. mant follows the rule in 49 cases out of 52 or in 16/17 of the words.

§ 15. The Rig- and Atharva-Vedas however exhibit a much closer adherence to the rules for mant and vant with words ending in a consonant.

The following table gives the figures for Rig-Veda.

Penultimate Vowel.	Number of words in which it occurs before vant	Number of words in which it occurs before mant
1. -a	55	1
2. -ā	2	0
3. -i	3	7
4. -ī	1	0
5. -u	2	7
6. -ū	0	0
7. -ṛ	3	0
8. -o	0	0
Total.	66	15

The words in Rig-Veda are:

1. Penultimate -a with vant.

víśvakvant, romáṇvant, varmaṇvant, pūṣaṇvant, vṛṣaṇvant, -akṣaṇvánt, -datvánt, ṣṇavátvant, ṣadvánt, -çarádvant, ṣṛṣadvant, -asthanvánt, udanvánt, -dadhanvánt, vánanvant, -dāmanvant ómanvant, ātmanvant, -áçmanvant, -dhvasmanvánt, -antárvant, svàrvant, -çáçvant, vyácasvant, ṣāyasvant, ójasvant, ūrjasvant, -dráviṇasvant, rékṇasvant, rodhasvant, -ánasvant, mánasvant, énasvant, -ápnasvant, tápasvant nábhasvant, rábhasvant, námasvant, ṣáyasvant, ṣráyasvant, váyasvant, ṣárasvant, sárasvant, hárasvant, -āṅgirasvant, índrasvant, távasvant, víravsvant, virávsvant, ṣúvasvant, yáçasvant, tvéṣasvant, máhasvant, sáhasvant, yahvánt.

Penultimate -a with mant.

-dasmánt.

2. Penultimate -ā with vant.

-dāśvant, bhāśvant.

3. Penultimate i with vant.

háritvant, piṗiśvant, máhiśvant.

Penultimate i with mant.

-divítmant, -çucíśmant, -çociśmant, jyótiśmant,
haviśmant, túviśmant, barhiśmant.

4. Penultimate ī with vant.

-āçīrvant.

5. Penultimate u with vant.

niyútvant, marútvant.

Penultimate u with mant.

virúkmant, -garútmant, vihútmant, Kakúdmant
vidyúnmant, mūḍhúṣmant -cákṣuṣmant.

7. Penultimate ṛ with vant.

ṛ́kvant, viṣṭíkvant -āvṛ́tvant.

The above figures show that in the Rig-veda vant observes the rules after consonants in 57 cases - and violates them in 9, thus following the rules in 7/8 of the words. Two of the exceptions are in doubt as to their being possessives in vant, viz pipiṣvant (cf. §21-21) and mahiṣvant (cf. note §22).

mant follows the rules in 14 out of 15 cases. The single exception is dasmánt - a more or less problematic ἅπαξ λεγόμενον (RV. I. 74. 4).

§ a. The Atharva-Veda exhibits a stricter observance of the rules than even Rig-Veda.

The figures for each suffix are:

Penultimate Vowel	Number of words in which it occurs before vant	Number of words in which it occurs before mant
1. -a	39	0
2. -ā	0	0
3. i	0	2
4. ī	0	0
5. u	1	3
6. ū	0	0
7. ṛ	0	0
8. o	0	0
Total	40	5

The words are listed below.

1. Penultimate -a with vant.

brāhmaṇvant, -akṣaṇvánt, -çīrṣaṇvánt. datvánt, padvánt -asthanvánt udanvánt. -ātmanvánt -āçmanvant, -çvànvant. -āsanvánt. -antárvant svàrvant. -çáçvant, bhárgasvant. vyácasvant, várcasvant, tejasvant, ójasvant. ūrjasvant, -ánuṣadasvant, médasvant, nasvánt, ánasvant, táṣasvant nábhasvant tamasvant námasvant, páyasvant. jyāyasvant. párasvant, sárasvant, hárasvant -árvasvant, víṣasvant, vṛṣásvant, yáçasvant. máhasvant. sáhasvant.

3. Penultimate i with mant.

jyótiṣmant, haviṣmant.

5. Penultimate u with vant.

marútvant.

Penultimate u with mant.

-garútmant, āyuṣmant, -cákṣuṣmant.

Thus marútvant is the only violation of the rules for either suffix - among the 45 possessives in Atharva-Veda whose stems end in a consonant.

317. From the above comparisons it will be seen that on the whole the Rig- and Atharva-Veda adhere more closely to the rules set down above than does the later literature, and the conclusion will be reached that, while the distinction of usage between mant and vant was to a considerable extent weakened in very early times, and while this confusion between the suffixes increased and spread by a kind of see-saw analogy, still the Hindus never to a very appreciable extent lost from their linguistic consciousness the feeling that vant belonged to the a- vowels and mant to the other vowels, even when those vowels were protected by consonants. Further, such a conclusion, theoretically at least, presupposes a time very early in the life of the language when these rules were absolutely followed.

§ 5. Here is indeed occasion for surprise that one of the suffixes did not at some period of the language absorb the other, or at least that one of them did not pass away from its original sphere of use into some other field of function or meaning not already so thoroly preempted.

Given two suffixes so similar in form and signification existing side by side thruout the entire written history of a language, it will cause no surprise to find that each one has frequently gone over into the other's territory and appropriated its functions. In this respect vant is the chief offender (cf. § 1 and the examples in §); thru nothing inherent or primary however, but by reason of the wide field legitimately accorded to vant by the great frequency of occurrence of the -a- vowels. According to Whitney's table

(Grammar, § 75) -a- and -ā- are nearly twice as common as all other vowels and diphthongs together, or, more exactly as 27.97 to 15.5.5.

§ 19. The immediate occasions for the encroachment of the suffixes upon each other are in a general way not difficult to determine. Some of them are, broadly:

1. The existence of two forms of the same word which require different suffixes. The more common one of the two will attract the suffix of the other into agreement with its own suffix.

Examples are:

-cakravant, -cakrīvant.

tejasvant, tejovant.

-dhṛtimant, -dhṛtamant.

2. Assonance of a word or line or alliteration may demand one suffix or the other in violation of the grammatical rules.

For examples see § 21.

3. Change in quality of a final stem vowel without corresponding change of the suffix which follows it. (Cf. § 21–13 and Chap. II. § 8).

4. Wrong readings. Many exceptions to the rules exist in only a single example, or in unauthoritative literature, and are frequently due to wrong or doubtful readings of the text.

Some such examples are:

rūpamatī f. Name of a queen. Found only in a Nepāl inscription. Cf. Indian Antiquary 9, 188, Çloka 7.

rājamatī f. Rājamatī was the name of another wife of the same king as Rūpamatī, above,

cf. the same inscription Indian antiquary Vol. 9, Pages 88 189. Her word is quoted neither in the Petersburg Lexicon nor in Monier-Williams' Dictionary, nor has it been listed elsewhere in this monograph.

kaṇvamant, -a ἅπαξ λεγόμενον (RV. VIII, 2. 22).

sakhivant, a ἅπαξ λεγόμενον (RV. I, 156 4).

matvant - occurs only once viz. in the writings of Hemādri (1, 724, 11) - and is doubtless a wrong reading. matimant is common as far back as the Mahābhārata.

-śuṣṇavati, f Name of a river. Probably a wrong reading for -śuṣṇavati which is also the name of a river. cf. Lassen's Indische Alterthumskunde, 2, 802.

-śiśriṣvant, a ἅπαξ λεγόμενον (RV. X, 105° 9).

śiśriṣvant, " " " (RV. I, 168, 7).

viśṛkvant " " " (RV. V, 2, 3).

-āvṛtvant " " " (RV. VIII, 45° 36).

stanayitnumant is a wrong reading for stan-
-ayitnumant in the Calcutta edition
of the Mahābhārata, 6.731.

maṇivati, -gaṇa -ṣarādi. Pāṇini VIII. 2.11.

tarasmant is in the Harivaṅça (I, 7, 87) - a
varia lectio for the familiar tárasvant.
It does not appear elsewhere.

-dasmant - a problematic ἅπαξ λεγόμενον
(RV. I, 74, 4).

háritvant, a ἅπαξ λεγόμενον (RV. X, 112, 3).
cf. haritmant.

sv-adhitivant, a ἅπαξ λεγόμενον (RV. I, 88, 2).

púraindhivant, " " " (RV. IX, 72, 4).

máhiṣvant, " " " (RV. VII, 68, 5),
and a problematic word, both in formation and meaning. cf. mahiṣmant and § 22, note.

-darīvant is quoted only once (viz. for the Rāmāyaṇa, 4, 49, 22). cf. -darīmant.

-ākāramant is found only in the Rāja-Taraṅgiṇī. ākāravant occurs in the Kathā-sarit-sāgara and elsewhere.

-dhṛtamati, name of a river, makes its only appearance in the Viṣṇu-Purāṇa, 184. The Petersburg Lexicon calls it a "falsche Form für dhṛtimati". The latter is the name of a river in the Mahābhārata.

sūryamati occurs only as the name of a princess in the Rāja-Taraṅgiṇī (7, 15'2 and 179). sūryavant is common from the Veda on, and sūryavatī is the name of a princess in the Vāsavadattā.

munīvati, -gaṇa -ṣarādi, Pāṇini, VIII, 2, 11.

-prāṇamánt -appears only in the Maitrāyaṇī-Saṁhitā (1, 6, 12), whereas prāṇavant,

the normal form, is found in Kātyāyana-Çrauta-Sūtra, Çakuntalā, Harivaṅça, and Suçruta-Saṁhitā.

bṛhaspativant is a ἅπαξ λεγόμενον (Aitareya-Brāhmaṇa, 2. 20). Bṛhaspatimant appears elsewhere.

muktivant is quoted only for the Kathā-sarit-sāgara (1. 3, 90). The regular form, muktimant, appears in the feminine as the name of a river in the Mahābhārata and the Purāṇas.

lālamatī is quotable only for a Nepâl inscription where it is the name of a queen. Cf. Indian Antiquary, Vol. 9 Page 185 (Petersburg Lexicon wrongly has 183) Çloka 9. This word is doubtless like lālavant derived from lālā. The latter possessive appears in Suçruta-Saṁhitā.

5. The tendency to use vant instead of mant in the meaning "containing the root or word". (cf. Chap. III § 3).

Some examples are:

vahnivant, "containing the word vahni".
cf. the normal form with normal meaning, vahnimant, "containing fire".

-çrīvant, "containing the word -çrī".
Used only in this sense whereas the normal form -çrīmant is a widely used one, and is found in every other connection.

harivant, "containing the word hari". cf. harimant.

trivant, "containing the word tri".

bhidvant, "containing the √bhid".

pretivant, "containing the word preti".

vivant, "containing the word vi".

ehivant, "containing the word ehi".

-abhivant, "containing the word -abhi".

ghaghnivant. "containing an intensive form of V han".

namoṛktivant. "containing the word namoṛkti".

parivant. "containing the word pari".

etivant. "containing a form of the V i (eti)".

6. The whole broad sweep of analogy with all its possibilities of chance resemblance and remote suggestion, so easy in its operation and so difficult in the tracing thereof.

§ 20. When, however one comes to the task of finding examples of the iconoclastic operations generally described in the preceding paragraph and of definitely locating the starting point of those operations in individual words he finds that the utmost outcome of his endeavor is the suggestion, with varying degrees of probability, of certain words, forms or circumstances which <u>may</u> have produced the irregularities. Some of these suggestions for such irregularities in the Rig-Veda will be found in the following paragraph.

§ 21. Violations of the phonetic rules for mant- and vant- are distributed quite uniformly throughout the Rig-Veda the numbers in the various books varying regularly with the size of the books. Thus the three largest books (I, V & VIII) have the most examples, and the smallest book (II) has the least. Book VIII shows the only marked variation. While it is considerably smaller than either Book I or Book V, it contains more violations of the rules than either. The following figures include each occurrence of each word.

Book I —— 75
" II —— 11
" III —— 26
" IV —— 21
" V —— 22
" VI —— 37
" VII —— 27

Book VIII ——	78
V-ālakhilya ——	2
Book IX ——	14
" X ——	51

In the following discussions of individual words which violate the rules in Rig-Veda no definite conclusions are claimed, since it is impossible to determine with any great degree of certainty the mental processes which resulted in these irregularities. In most cases, however, it is believed that the most probable explanation is given. These suggestions may be taken for what they are worth as illustrative in general of the quick and active analogy that doubtless operated in the use of mant and vant.

1. gávamant.

Schulze (Kuhns Zeitschrift 39, 612) thinks that mant was used instead of vant in order to avoid the cacophony of vava. The same may be said of Káṇvamant, vibhava-mant -and -alpasvamant, but these exhaust the list. On the other hand the number of words in which vavant is found is large. Besides -devávant, which Schulze mentions, are -áçvavant (-also in RV.), -gāuravavant, javavant, jīvavant, tattvavant, pakvavant, parvavant, pūrvavant, plavavant, bhāvavant, lavavant, vibhavavant, viçvavant, sattvavant, sarvavant, svatvavant, svávant, havavant. In such cases, Schulze thinks, analogy has been stronger than euphony. Or he enquires, could the cacophony have been considered more objectionable in unaccented vava than in accented váva? Thus gávamant,

kárṣvamant, but -devávant. Against this suggestion stand -açvavant, viçvádevavant, viçvavant.

yávamant. "containing barley", "-abundance of -grain", very probably takes mant thru the influence of other words expressing possession of wealth, such -as gómant, paçumánt, vásumant, ráyimant, puṣṭimánt, -all of which -are good Rig-Vedic words. yávamant is found four times in Rig-Veda -and in three of them is in immediate connection with such words. The phrase gómad yávamat is found twice -and yávamad gómat once.

The passages -are:

RV. VIII, 93, 3.

sá na índraḥ -çivàḥ sákhāçvāvad gómad yávamat urúdhāreva -dohate.

RV. IX, 69. 8.

-ā́ naḥ pavasva vásumad -dhiraṇyavad
-áśvāvad gómad yávamat suvīryam
yā́yám hí soma pitáro máma sthána
-diva mūrdhānaḥ prasthitā vayaskṛtaḥ

RV. X, 42. 7.

-ārā́c -chátrum -ápa bādhasva -dūrám
ugró yáḥ -śámbaḥ puruhūta téna
-asmé -dhehi yávamad -gómad indra
kṛdhī́ -dhiyam jaritré vā́jaratnām

The fourth passage is
RV. X, 131. 2.

kuvíd -aṅgá yávamanto yávam -cid
yathā -dā́nty -anupūrvám viyū́ya
ihéhāiṣām kṛṇuhi bhójanāni
yé barhíṣo námovṛktiṁ ná jagmúḥ

Here the yáyam has doubtless operated with regressive verbal assimilation upon the preceding yáyamantas resulting in the form with mant instead of a form with vant.

2. háritvant "gold-colored" has heretofore been derived from harít, id. But if that were the case we would expect the accent to be thrown forward upon the suffix, and we should have *haritvánt (cf. Whitney, Grammar, § 1233-a.). It is much more likely that háritvant is derived from hárita with loss of final stem-vowel. (cf. Chap. II. § 6). hárita is common in Rig-Veda and has the same meaning as harít. The accents of hárita and háritvant agree perfectly. This suggestion would then explain the use of vant instead of mant.

3. -āvṛtvant. Possibly vant is used thru the influence of the preceding v.

4. vajrivant. This word is apparently for *vajravant. The i- form was probably used thru the influence of vajrín, which has the same meaning, is very common in Rig-Veda, and like vajrivant is there used only as a designation of Indra.

5. -adrivant resembles vajrivant in that they are similar in meaning; both are very common in Rig-Veda; both are always used in the vocative; and they are almost without exception used as epithets of Indra. It is therefore possible that -adrivant takes its vant in analogy with vajrivant, which is a blend from *vajravant and vajrín, taking its i from the latter and its vant from the former.

ó Káṇvamant. The mant may be due, as Schulze suggests (KZ. 39, 612) to dissimilation against two successive vas, but the weight of evidence of other words is decidedly against such an explanation (cf. under yávamant, above). The word is a ἅπαξ λεγόμενον, and there is a bare possibility that mant was used for the sake of m-alliteration. The text is

RV. VIII, 2. 22.

ā́ tū́ ṣiñca Káṇvamantaṁ náptā vidma ṣavasānā́t
yaṣásṭaraṁ ṣatámūtaḥ

7. ṛ́ṣvant probably owes its want to analogy with ṛ́ṣvan which is also found in Rig-Veda and has the same meaning. Both words are used with Bṛ́haspáti.

8. saptīvant < sapti "horse". sapti is usually, -and no doubt correctly, -derived from √ sap. "to -accompany". But thru similarity of form it was -doubtless -associated closely in the Hindu mind with sapta, "seven". A further -association between the two words is evidenced by the two bahuvrīhi compounds saptarapti -and saptāçva, names of the sun, the latter in Rig-Veda. It is barely possible that thus -association with sapta -gave sapti the vant suffix in saptīvant.

9. hárivant perhaps takes vant by -analogy with saptīvant. Both are Vedic epithets of Indra -and both express possession of horses. The form hárivant may -also have been favored by vajrivant -and -adrivant, both of which -are very common -designations of Indra in Rig-Veda.

10 -āçírvant "mixed with warm milk". Perchance takes -vant from the influence of -çirá "hot", which is from the same root, and of kṣirá "milk"; both of which are Vedic words. These two words would also explain the lengthening of the i of -āçír in -āçírvant, if indeed there is need for special explanation. (cf. -gírvant < gir -and Chap. II, § 3, end).

11. sarasvativant. -vant is doubtless used here for the sake of assonance with the preceding -vati which is also the possessive suffix.[1]

12. hṛṣívant "happy" may possibly have been influenced by its Vedic synonym hṛṣitá.

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[1] Another example of double possessive suffix is -áśvasvadvant.

13. kakṣīvant. The Kāśikā Vṛtti followed by Grassmann and Monier-Williams derives this word from kakṣyāvant. This derivation is by no means absolutely convincing, but if correct it would of course account for the suffix in kakṣīvant.

14. táviṣīvant "strong" is used in Rig-Veda three times. táviṣīmant is found once. The former may perchance have been influenced by the Rig-Vedic adjective and noun taviṣá "strong" and "strength", of which táviṣī is the feminine.

15. vājínīvant "possessing swift mares" is found both in Rig-Veda and Atharva-Veda. The use of vant was possibly influenced by the Rig- and Atharva-Vedic word vājina "a race". Its use would also have been favored

by assonance with the initial v.

1c sákhivant, -a -ā́ π α ξ λ ε γ ό μ ε ν ο ν. RV. I 15°c. 4. This violation of the rule may have been due to the influence of sakha (a Neben-form of sákhi, which is also found in Rig-veda, and which may be substituted for sakhi, especially in compounds), or of the strong cases of sákhi itself, viz. nom. sing. sákhā, nom. plu. sákhāyas, both of which forms are exceedingly common in Rig-veda. Further, in the Rig-veda passage, loc. cit., there is a tendency toward v. alliteration, especially in the fourth pāda, which may have influenced the use of vant instead of mant.

tám asya rājā váruṇas tám aśvínā
kratúm sacanta mārutasya vedhasaḥ

-dādhāra -dakṣam uttamām -aharvidām
vrajaṁ -ca viṣṇuḥ sakhivāṁ -aśnoṭe

17. jánivant -occurs twice both times in Rig-Veda (V. 31. 2 -and V, 44.7). janimant is the later -and more common form. The vā which follows jánivant in one of the Rig-Veda passages (V. 44. 7) may have tended toward the use of vant instead of mant.

vety -ágnur jánivān vā -áti spṛ́dhaḥ
samaryatā manasā sūryaḥ kavíḥ
-ghraṁsáṁ rákṣantam śáśi viśváto -gáyam
-asmā́kaṁ -śarma vanavat svāvásuḥ

18. -śiśrīṇīvant, -a ἅπαξ λεγόμενον (RV. X 105. 5). The vant was probably used in analogy with -śíśravant, which also occurs in Rig-Veda -and has the same meaning. A form of -śíśrā,

from which -çiçravant is derived immediately precedes -çiçriṇīvant in the Rig-Veda passage. The form -çiçriṇīvant may also have been influenced by vyácasvantā and Kéçavantā which occur in the same stanza, the latter of which also expresses possession of a part of the body. The passage reads

-adhi yás tasthāu Kéçavantā
vyácasvantā ná pustyāí
vanóti -çiçrābhyāṁ -çiçriṇīvāṁ

19. -agnivánt. The regular and usual form is -agnimánt. agnivánt occurs only once in the Veda (RV. VIII, 104. 2) and is quoted only once for the later literature (Taittirīya Saṁhitā). Thus one case in Rig-Veda of -agnivánt is found in a passage which has its parallel in AV. VIII, 4. 2. The two passages are identical

except that in Atharva-Veda -agnimánt is used. The fact that Rig-Veda has agnivant while Atharva-Veda has -agnimánt may not be taken -as -a -criterion -as to the usage of the two Vedas, e.g. Rig-Veda has vásumant, the usual form, while Atharva-Veda has vásuvant. The violation of the rule in Rig-Veda in the case of agnivánt was probably due to the influence of -a following iva. The passage is

indrāsomā sám -agháçaṁsam -abhy -àghám
tápur yayastu -carúr -agnivā́n iva

20. -ghṛṇivant is found only once in RV. (V. 176. 3). It is derived from ghṛṇi which is in Rig-Veda used equivalently to ghṛṇa, which is -also a Rig-Vedic word. The association with ghṛṇa likely -caused the use here of the suffix vant.

21. śíśiśvant -a ἅπαξ λεγόμενον (RV. I. 168 7). This word has long been a crux. The passage reads

sātíṁ ná vó 'mavatī svàrvatī
tveṣā́ viśā́kā marutaḥ śíśiśvatī
bhadrā́ vo rātíḥ śṛṇató ná -dā́kṣiṇā
pṛthujrāyī -asuryèva jā́ñjatī

The Petersburg Lexicon, followed by Monier-Williams, makes no comment on śíśiśvant except to say that it is -derived from the √śi (= śī). Grassmann -adds that it is the desiderative of this root. Benfey (Grammatik Page 170) says that śíśiśvant is perhaps an -anomalous perfect -active participle. Whitney (Grammar, § 1233-g) -classes śíśiśvant -among words with which vant has the -aspect of forming -primary -derivatives, but

puts -a (?) -after the word. Sāyaṇa connects the word with √piṣ "to crush": peṣaṇavatī kṛṣṭivalāiḥ karṣaṇavatī.

pipiśvant is the only -derivative with vant which may be said with any great degree of certainty to be primary. But whether it be primary or secondary vant was probably used instead of mant thru the influence of the preceding -amavati -and svàrvati. The position of svàrvati -and pípiśvati -at the end of consecutive pādas would favor this view. Grassmann makes -amavati modify sātíṣ, -and svàrvati -and pípiś-vati modify rātíṣ. But it seems better to follow Ludwig and others in considering all three adjectives in -agreement with sātíṣ,

22. viṣṇuvant occurs only once in Rig-Veda (VIII, 35°, 17). In this passage it stands between āṅgirasvant and marutvant. The former adds its suffix regularly and is a good Vedic word. The latter, while it adds its suffix irregularly, is a very widely used word, appearing in Rig-Veda alone 40 times. In all three words vant expresses accompaniment, and it was probably the influence of the two other possessives which caused the word viṣṇu to take the suffix vant in this one passage.

The text reads

āṅgirasvantā utá
viṣṇuvantā marutvantā
jaritúr gachatho hávam
sajóṣasā uṣásā súryeṇa cādityāír

23. revánt, rayivánt.

revánt, according to the improbable assumption of the Petersburg Dictionary, is a contraction of rayivánt. With this view agree Grassmann, Bartholomae and Monier-Williams. Whether this derivation of revant from rayivánt be correct or not, it is possible that an explanation of the disregard of the rule by the one would include an explanation of that of the other. Rig-Veda uses revánt 5'8 times, rayivánt four times and the regular and elsewhere more common form rayimánt twice. It is worthy of notice that three of these four instances of rayivánt occur in the 6th book (VI, 6.7; VI, 44.1; VI, 68.5'). The other case is I, 129.7.

Words expressing the possession of property or wealth are both numerous and frequent in Rig-Veda. Two or more of them

-are often used together in the same passage -and they may easily have exerted some formal influence upon one another. (cf. § 21-1). revánt -and rayivant may possibly, then, owe their vant suffix to -analogy with possessives formed from -ă- stems, such as áçvā-vant, vājavant, hiraṇyavant, vīrávant, bhágavant, rátnavant, sūnavant, dhanavant, rādhāvant. The first six are very common in Rig-Veda.

24. marútvant. -vant was perhaps used for the sake of dissimilation from the initial m. cf. -parútmant. (cf. -also maṇivant, mativant, manthivant, máhiṣvant muktivant, munivant, -and vāgmant, vāmmant, vibharmant, vīramant &c.).

§ 22. In the case of a number of possessives in which the distinction between mant and vant was violated in the Rig-Veda it will be found that in later times linguistic consciousness in regard to the proper use of the suffixes asserted itself with the result that the correct suffix was used with the stem, and the new word then existed side by side with the other, and in many cases partially supplanted it. This is evidenced in a general way by the fact that vant is used after ī instead of mant with more relative frequency in the Rig- and Atharva-Veda than in the literature taken as a whole (cf § 13). In several instances however both forms are found already in Rig-Veda.

Examples are:

-arcimánt (RV.)	beside	-arcivánt (RV.)
-agnimánt (AV.)	"	-agnivánt (RV.) cf. § 21-19.
mahiṣmant	"	máhiṣvant (RV.) [1].
haritmant	"	haritvant (RV.) cf. § 21-2.
marutmant	"	marutvant (RV. AV.)
patimati	"	pátivatī (RV.)
janimant	"	jánivant (RV.) cf. § 21-17.

1. This word is a -ἅπαξ λεγόμενον (RV. VII. 68, 5°). Its form is mahiṣvantam. Grassmann makes it a possessive in vant from mahiṣ (√ mah). Monier-Williams (Dict. s.v.) makes the word an accusative of mahiṣvanta which he questionably derives from mahiṣ (√ mah). Monier-Williams (loc. cit. follows the Petersburg Lexicon in considering mahiṣa the base of mahiṣmant. I follow Whitney (§§ 1233 a, 1230° f.) in deriving both words from mahi with an inserted ṣ (as in indraṣvant). cf. Chap. II § 7.

-dhīmant	beside	-dhīvant (RV.)
viṣṇumant	"	viṣṇuvant (RV.) cf. § 21-22.
tavīṣīmant (RV.)	"	tavīṣīvant (RV.) cf. § 21-14.
harimant	"	hárivant (RV. AV.) cf. § 21-9.
-śaktimant	"	-śáktīvant (RV.)
rayimánt (RV.)	"	rayivánt (RV.) cf. § 21-23.
nṛmant	"	nṛvánt (RV. AV.)
ṛkmant	"	ṛ́kvant (RV.) cf. § 21-7.

323. Following are the other words that are at any time found with both mant and vant, making 54 such words in all.

-ākāra	bandhu
udán (cf. Chap. II, § 9 f.)	bāhu
kakúd	bṛhaspati
kṣudh[1]	bhā
jaya	maṇi[2]
táras	mati
-dartṛ	mukti
-dhṛta	yaśas[3]
pitṛ	raśmi
-bṛśni	rūpa
-[illegible]	lāla

1. kṣudvant, kṣunmant

2. maṇimant, maṇīvatī (cf. Chap. II, § 4).

3. yaśasvant, yaśovant, yaśomatī.

vasu	samṛddhi
vahni	sarpis [6]
vāc [4]	sādhu
vidyut [5]	sābhra
vibhava	sūrya
vīra	stanayitnu
-çubhra (cf. chap. II § 4)	sruc [7]
-çrī	sva

saptarṣi

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4. vāgvant, vāṅmant, vāgmant.

5. vidyutvant, vidyudvant vidyunmant.

6. sarpiṣmant, sarpiṣvant.

7. srāṅgmata, nom. prop., srugvant.

§24. Further evidence that -a and -ā were considered different from other vowels before the possessive suffixes is found in the accentuation of words ending in vant. Thus, an accent resting upon the final syllable of a stem is usually thrown forward upon the suffix when vant is added, except when the stem ends in -a or -ā (cf. Whitney, Grammar, §1233-a.). In other words the accent of the primitive tends to remain unchanged when vant follows the rule in §6. But when this rule is violated the tendency is to throw an accent resting on a stem-final forward upon the suffix. Or, still more generally; accentual variation accompanies violation of the phonetic rule.

§25. The operation of the rules governing the use of the suffixes -after final consonants is well illustrated by the figures for ṣ and s in the table of §3. It will be seen that after final ṣ mant is nearly always used (28 out of 31 cases), and that after final s vant is customary (56 out of 58 cases). The explanation of course is that both finals were originally s, and that in the first case the s was changed to ṣ by the influence of the "alterant" (cf. Whitney §180c.) vowels (usually i or u) which preceded it, and which, according to the rule, demanded the mant suffix. In the latter case the s was retained because preceded by -a or -ā, and vant was employed for the same reason. (cf. Whitney, Grammar. §§180 and 184b.).

§ 26. Thus then, finding that the earlier the literature the greater the consistency in the use of mant and vant; and finding that many of the inconsistencies exist in doubtful texts, or in wrong or variant readings or in problematic words or with words which take both mant and vant; and finding that still more of these inconsistencies can, with more or less certainty, be explained as to their origin by the operation of some kind of analogy one is led with at least a fair degree of conviction to the assumption of the early existence of the rules formulated above (§ 4) and to the belief in a very faithful adherence to them in earliest times.

Chapter II.
Saṁdhi.

§ 1. As Whitney points out (Grammar, §§ 111-d, 1233 i., 1235 f.), while possessive mant- and vant- are usually added to noun-stems according to the rules of internal combination, they very frequently, especially in the later language, follow the rules of external combination. This latter fact is of course due to the native conception of these suffixes as more or less independent entities of fixed and well-known value, and consequently of their right to be treated somewhat after the manner of final elements of compounds.

§ 2. The usual rules of internal combination are followed. Thus:

-akṣaṇvant < akṣan

-pūṣaṇvant < -pūṣan

brahmaṇvant < brahman

-āyuṣmant < āyus

-cakṣuṣmant < cakṣus

Káṁvant < Kam

-ḉaṁvant < -ḉam

Çatapatha-Brāhmaṇa and Kātyāyana-Çrauta-Sūtra have Káṁvant and -çam-vant. Cf. Whitney, Grammar § 212 b.

Kiṁvant < Kim

§ 3. In the following words the suffixes -are added to the stem -according to the rules of external combination. Some of these cases -are found even in the Veda, but they become much more numerous in the later literature.

-aṅgiravant (cf. aṅgirasvant)
-cetomant < -cetas
-chandovatī (cf. chándasvant)
tapovant (cf. tápasvant, with different meaning)
tamovant (cf. támasvant, with same meaning)
tejovant (cf. tejasvant)
manovatī < mánas
medovatī (cf. médasvatī)
yaśomatī (cf. next -and yáśasvant)
yaśovant (cf. preceding -and yáśasvant)
rodhovatī (cf. ródhasvant)
ṛ́kvant < ṛ́c (cf. next).

ṛkmant < ṛ́c (cf. preceding)

ruṅkmant < ruc

ruṅmant < id.

vāgvant < vāc

vāṅmatī < id.

srugvant < sruc

*srugmant < id. (srāugmata, nom. prop.).

tvagvant < tvac

purorukmant < purorucc

svarāḍvant

havyavāḍvant

vimṛḍvant < vimṛdh

virukmant < viruc

bhiṣagvant < bhiṣaj

sragvant < sraj

ávasvadvant < avasvat (avasvant)

jagadvant < jagat

jánadvant < jánat

dhayadvant < dhayati (cf. § 4)

-dhārayádvant < dhārayat

ṣṛṣádvant < ṣṛṣat

bṛhádvant < bṛhat

bhuvadvant < bhuvat

mahadvant < mahat

sadvant < sat

vidyudvant ("wrong reading" - Mon.-Wms. cf. vidyutvant)

vidyúnmant ("With irregular assimilation of the t" - Whitney, Grammar. § 235°b.

ṣarisrúnmant < ṣarisrut

Kakunmant (cf. Kakudmant)

Kṣudvant < Kṣúdh

Kṣunmant < id.

samídvant < samídh

tristubvant < tristubh

Kakunmatī (cf Kakubhvant)

-gudalinmant < gudalih

In RV. X, 106, 5° Grassmann substitutes -a form of çātávant for "-das unverständliche -çātáparita' of the text. This çātávant would then be -a derivative of -çāta, a vṛddhi form of -çata which is found only in composition, -and would be equivalent to çatávant.

Whitney (Grammar, § 1233 i) includes -āçīrvant in his list of examples of external combination. He must then consider the word -derived from a form ending in s, (cf. Whitney, § 174); probably not however from āçís "prayer, blessing", which appears in composition -as -āçīr, for in § 1233 -a he translates the possessive "mixed with milk". But āçīrvant is beyond -doubt -derived from -āçís "a warm mixture", especially "the milk which is mixed with the soma juice," -and is so considered by

Grassmann and Monier-Williams. The possessive occurs twice in Rig-Veda, both times in agreement with Soma. For an explanation of the long ī notice chap. I. §21-10.

34. Hiastole. Aside from the changes of final consonants usual to internal and external combination stems frequently undergo other alterations before the possessive suffixes. One of these is lengthening of the final stem vowel. (cf. Pāṇini, VII. 3. 119, 120, 131; Whitney §§247. b. 17; Wackernagel. Vol. I. §§41, 42 264 ff., Vol. II. §5. b. The last mentioned grammar especially for further references).

This lengthening is very common, occurring in considerably over 100 words. The list

would probably be much increased if in a number of cases it were possible to determine with certainty whether the possessive was derived from a feminine stem or from a masculine stem with the final vowel lengthened.

Pāṇini (VI. 3. 119) formulates a rule that before the suffix mant (or vant) the final vowel of a more than two-syllabled word is lengthened in a proper name, and in many other cases in the Veda (VI. 3. 131). This prolongation however is simply that which is common in the Veda to the final vowel of any first member of a compound, but which is largely restricted to the lengthening of final a before v. (cf. Whitney, § 247, Wackernagel, Vol. I §§ 41, 264 ff.). With this lengthening that of the stems before the possessive suffixes agrees closely. These possessives are fre-

-quently -considered -and treated -as com-
pounds (cf. §§ 1 -and 3). Moreover, in 97
out of 126 -cases the lengthening of final
vowel is restricted to that of -a before v.
In many of the examples however the length-
ening is compensatory, -due to the loss of a
final n (cf. § 7).

Out of these 26 -cases of lengthening
98 -are of -a, 22 of i, -and 6 of u. They are
thus -divided between the suffixes:

-a before vant 97, before mant 1;
i " " 8, " " 4;
u " " 1, " " 5.

(cf Whitney's statement §§ 1233 b. 1235 -a, d,).
The final vowel is lengthened before mant
only half -as frequently -as would be expected
from the relative number of mant -and vant
suffixes.

Pāṇini -considers this a Vedic length-

ening - and Whitney is satisfied to say: "A final vowel ..... is in many words lengthened in the older language". It is true that the origin and the home of this lengthening is in the Veda, but both grammarians apparently fail to realize the extent of the phenomenon in the later language. Out of the 126 words listed below 72 are found neither in Rig-Veda nor in Atharva-Veda, while 35 are found in Rig-Veda, 9 in Atharva-Veda, and 10 in both Vedas.

This prolongation of the final stem-vowel seems to have been favored by the feminine form of the suffix. In 45 cases out of the 126 below of lengthened stem-vowel the possessive is found only in the feminine (i.e. matī, vatī), whereas out of 126 possessives in mant and vant selected at

random only 7 were found to be used in the feminine only. These figures indicate a decided tendency on the part of the final vowel of the stem to lengthen when it is followed by the feminine form of the suffix. It was doubtless this fact which resulted in the mechanical rule of Pāṇini quoted above, viz. that the final vowel ..... of a word is lengthened in a proper name, for, with but very few exceptions (such as garbhavatī), all words which have only the feminine form of the suffixes are proper names. Professor Bloomfield suggests with much plausibility that the explanation of the large proportion of feminine possessives with lengthened final vowel of the primitive is to be found in an effort to put the original stem into word rhythm with the suffix matī, vatī.

Examples of the lengthening of the final vowel of the stem before mant and vant follow:

manthīvant < manthin (cf. manthivant)
aṁjanāvati
-amarāvati (cf. Pāṇini. VI, 3, 119)
-açṭāvant. AV. (Padap. has -ă)
-áçvāvant (cf. áçvavant and Pāṇini. VI, 3, 131).
-aṣṭhīvánt (cf. Pāṇini. VIII, 2, 12)
Kapīvant[1] nom. prop. (cf. Pāṇini VIII, 2, 11)
iṣṭāvant
índrāvant (cf. índravant and índraswant).

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1. The right of this word to stand here depends upon whether or not this gentleman restricted his collection of monkeys to females. The fact however that Kapīvant is also the name of a river would indicate that the word belongs in this list.

indriyāvant (cf. indriyávant and Pāṇini V, 3, 131)
ṛtviyāvant (cf. ṛtviyavant) [1].
ṛṣṭivant
uḍumbarāvatī
uttarāvant

1. This word belongs here if, as the Petersburg Lexicon, Graßmann and Monier-Williams think, it comes from ṛtviya, a Rig-Vedic adjective meaning "in proper time, regular". In this case there would be no change of meaning when the suffix is added and the possessive would belong to class 4 (chap. III, § 4). But it is possible that ṛtviyāvant is derived from the Atharva-Vedic noun ṛtviyā "a woman in her courses". It would then belong to class 16 (chap. III § 16), and would mean "like a woman in her courses", i.e. "regular", "in proper time".

utpalāvatī

-oṣadhīmant

Kanakāvatī (cf. Kanakavatī)

Kaçerūmant (cf. Kacerumant)

Kuçāvatī (cf. Kuçavant)

Kṛçanāvant

Kruñcāmant

Kṣemāvatī (cf. Kṣemavant)

-ghṛṇīvant

-candrāvatī

-campakāvatī (cf. campakavatī and Pāṇini VI, 3, 119).

jayāvatī (cf. jayavant and jayamant)

jṛmbhāvant

tāmrāvatī

tviṣīmant (cf. tviṣimant)

-durgāvatī

-çucīvatī

-devāvant (cf. -devávant)

-dvārāvatī (cf. dvāravatī)

-dhūmāvatī (cf. dhūmavant)[1]
-dhrájīmant

1. This word is evidence of the tendency of the final vowel of the primitive to lengthen before the feminine form of the suffix, in that the possessive stem from which the feminine is derived retains its vowel unlengthened. Other such examples are: kuçāvatī (kuçavant), kṣemāvatī (kṣemavant), padmāvatī (padmavant), prasthāvatī (prasthavant), premāvatī (premavant), brahmāvatī (brahmavant), bhadrāvatī (bhadravant), ratnāvatī (ratnavant), vasūmatī (vasumant, vasuvant), vetāvatī (vetravant), -çaravatī (çaravant), -çrutāvatī (-çrutavant), salilāvatī (salilavant) somāvatī (somavant), hairaṇyavatī (hairaṇyavant), himāvatī (himavant), maṇivatī (maṇimant), -ahivatī (ahimant).

nirāharāvant (varia lectio for nirāharavant)
-pradmāvati (cf. -pradmavant and Pāṇini VI. 3. 119)
-prarāvant (cf. -praravant)
-prarçūmant
-pṛdakāvant
-prārdāvant
-prāṭalāvati
-pitryāvant
-pippalāvati
-purāvati
-puṣkarāvati
-puṣṭāvant
-púṣpāvant (cf. -puṣpavant)
-posyāvant
-prasthāvati (cf. -prasthavant)
-premāvati < -premán (cf. -premavant)
-phaṇāvant (cf. -phaṇavant)
-barhāṇāvant
brahmāvati (cf. brahmavant and bráhmaṇvant)

bhaṅgurāvant (RV. VII.104.7 +c. Pad. bhaṅgurá-vant)

bhadrāvatī (cf. bhadravant)

mahimāvant < mahiman[1].

madāvant

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[1]. Whitney considers this word an example of the insertion of -ā between stem and suffix. In that case he is certainly justified in calling the word "odd". Monier-Williams derives the possessive from mahimā which he makes a feminine = mahimán and translates then "greatness". But there is no justification for assuming mahimā as a separate feminine noun. It is simply mahimán, with n dropped and a compensatorily lengthened in composition, which is the only position in which the form mahimā is found. And this is what we have in mahimāvant.

malayāvati (cf. malayavati)
maçakāvati
māhināvant
munīvati
mṛgāvati (cf. mṛgavati)
ṣacanāvant
ṣamāvant
yavyāvatī
ratnāvati (cf. ratnavant)
raçmīvánt (cf. raçmivant and raçmimant)
laṣaṇāvati
vaiçāvati
vacanávant
vanakaṣīvant
vayúnāvant (cf. vayúnavant)
varaṇávatī
vasūmati (cf. vásumant and vásuvant)
vātávant (cf. vātavant)
vibhūmant (cf. vibhumant)

viçvádevyāvant (cf. Pāṇini VI. 3. 131)
viçvāvant (cf. viçvavant)
viṣūvant (cf. viṣuvant)
-dákṣiṇāvant 1.
vīryàvant (cf. vīryàvant)
-çubhrávant (cf. çubhravatī -and -çubhramatī) 2.
vṛkkāvatī

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1. Grassmann lists -dákṣiṇāvant as two words, the first from -dákṣiṇa with lengthening of the a, and the second from -dákṣiṇā. The former he translates "tüchtig", "kräftig", and the latter "reichlichen Opferlohn gebend", "gabenreich". For Grassmann's views as to the semantics involved cf. his Wörterbuch s.v. -dákṣiṇa.

2. -çubhrāvant occurs once in Rig-Veda (IX. 15. 3). Padap. has çubhrávant.

-śatāvant (cf. -śatávant)[1].
vṛ́ṣṇyāvant
vṛjintīvant (= vṛjinavant)
veṭāvant
vetrāvati (cf. vetravant)
-śáktīvant (cf. śaktimant)
-śaravati (cf. śaravant)
-śunā́vant (cf. śunávant)
-śrutāvati (cf. -śrutavant)
saptīvant
sarv-ā́vant (cf. sarvavant)

[1]. -śatāvant is considered a possessive by some and translated like -śatávant, "containing or possessing a hundred"; but, more correctly, is resolved by others into -śata + avant (present participle < V av) and translated "helping a hundred-fold". The discussion centers round RV. VI. 47. 9.

śalilāvatī (cf. śalilavant)
śaśāvant
śaśāvant (cf. § 7 end).
śidhrakāvant
śutāvant (cf. śutavant)
śukhāvant (cf. śukhavant)
śṛkāvant (cf. śṛkavant)
śṛgāvant (cf. śṛgavant)
śomāvatī (cf. śomavant and Pāṇini VI, 3, 131).
śphūrjāvant
śvadhitīvant
haṃsāvatī (cf. haṃsavant)
hanūmant (cf. hanumant)
hitāvant (cf. hitávant and Chap. III, § 6)
himāvatī (cf. himavant)
hiriṇmant < hiri = hári (cf. harimant and hárivant)
hṛṣīvant < hṛṣi = harṣa
hlādikāvant
hlādukāvant

vīraṇāvati (cf. Pāṇini VI. 3.119)
maṇivati (cf. maṇimant- and Pāṇini VIII. 2,11)
-ahīvati (cf. ahimant- and Pāṇini VI. 2,11; VI. 3,120)

To these examples must be added those formed in very early times from pronominal stems. (cf. Chap. III. § 16 and Whitney, Grammar, §§ 457, 494, 517, 1233 f.). They are:

māvant
tvāvant
yuṣmāvant
yuvāvant
tāvant
etāvant
yāvant
īvant
kīvant

§ 5. Systole. In a number of well-authenticated words the final long stem-vowel of the primitive is shortened before the possessive suffix. Whitney calls this shortening a "special irregularity" It appears however in a score of words. In most cases it is either a wrong reading or the vowel has been shortened metri causa. Or the shortening may be due in a case or two to analogy with the original stem of the noun. Thus īrṣyavant, "envious", seems to be from īrṣyā, "envy". The vowel was perhaps shortened thru the influence of īrṣya, mfn., "envious".

Examples are:

-anuvākyavant
-āmikṣavant
-prāduḥkavant
-puronuvākyàvant
-prātiçākhavant

-prāṇadāvant (cf. -prāṇadāvant)
tuvīrāvant [1].
māyāvant (cf. māyāvant)
lālāvant (perhaps - also lālamati)
-çaryāṇāvant (cf. for -çaryaṇāvant)
sarasvativant < sarasvatī (cf. sārasvatīvant)
saukhāvatī (wrong reading for sukhāvatī)
suṣumánt [2].
vallimant < vallī
yājyàvant
īrṣyavant < īrṣyā
-çíprāvant < çiprā

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1. According to Grassmann < tuvi + irávant = irávant (< irā). Petersburg Lexicon considers the word a contraction of tuvīravavant.

2. This word appears only once in RV. (X. 3, 1). Grassmann derives it from suṣū́. Whitney (§1235c-d.) says it appears to be primary.

It is possible that in several of the above examples the shortening was due to word rhythm, but the evidence is not conclusive. In the actual forms of several of the above words in the texts the shortened vowel is either preceded or followed, or both preceded and followed by a syllable containing a long vowel. Thus tuvīrávant appears only twice (RV. 8.64.4 and 8,64.16), both times in the form tuvīravān. puronuvākyávant shows the forms puronuvākyavantam (Çatapatha-Brāhmaṇa, 9.3.1.16) and puronuvākyavantas (Kātyāyana-Çrauta-Sūtra, 1.2.6). pratiçākhavant appears in the Mahābhārata (14.95°.5°) as pratiçākhavān. prāṇadāvān is a manuscript reading for prāṇadāvān in Atharva-Veda, 4.35°.5°. The Çatapatha-Brāhmaṇa (13.5°.4.2) has māyávattara (< māyávant, which the Petersburg Lexicon says is metri causa for māyāvant).

The only form of suṣumánt is suṣumān (RV. X, 3, 1). The only form of -çiçravant is -çiçravān (RV. VI, 17, 2). yājyàvant occurs only in the Çatapatha-Brāhmaṇa. Its forms are: yājya-vān (4, 1, 1, 26), yājyavantam (9, 3, 1, 16), and yājyavat (11, 2, 1, 6). -anuvākyavant has the form -anuvākyavān in the Çatapatha-Brāhmaṇa. Here the shortened vowel (ya) is preceded and followed by a syllable with a long vowel (Çatapatha-Brāhmaṇa, 4, 1, 1, 26). In Āçvalāyana-Çrauta-Sūtra, however, the possessive appears with a long yā (1, 5, 30), but that syllable is followed by one with a short vowel. In lālavant, lālamatī, īrṣyavant and -çaryāṇavant, the shortened vowel is preceded by a syllable with a long vowel.

The following words oppose the theory of word-rhythm as applied to this shortening. sarasvativant appears only in Kātyāyana-

Śrauta-Sūtra (9.1.20). It there takes the form sarasvatīvati, vallīmant appears in the Śāṭa-gaṇḍa -as vallīmat. The only form of śrāduṣkaravant is śrāduṣkaravatīm (Hemadri's Caturvarga-Cintāmaṇi, 1.711.10). āmikṣa-vant -appears in the genitive āmikṣavatām in the Taittirīya-Brāhmaṇa (2.7.16.4).

§ 6. Loss of final vowel.

There are a half-dozen or more instances of the loss of a final vowel before the possessive suffixes. Whitney mentions only one of the cases and dismisses it as a "special irregularity". Pāṇini (II. 2. 87) notices three of the examples, but attempts to formulate no rule.

The examples are:

naḍvant < naḍa (cf. Pāṇini IV. 2. 87)

vanavant, probably for *vanavavant.
(cf. vanávā and Whitney § 1233 e
and Grassmann, s.v.).

vetasvant, probably < vetasa (cf. Pāṇini, IV. 2. 87)

-śāradvati, probably < śāradá, with loss of
the a thru the influence of śarádvant.

hiraṇvant, nom. prop., probably < hiraṇya
(cf. hiraṇyavant). hiraṇ-vant and
hiraṇ-maya may seem to some

sufficient evidence for the assumption of an original stem hiraṇ. But it is much more likely that hiraṇmáya is for hiraṇyamáya, which occurs in the Śatapatha-Brāhmaṇa. The analogy of hiraṇmáya may have caused the loss of the y-a in hiraṇvant.

kumudvant, probably < kumuda. (Cf. kumudavatī and Pāṇini IV, 2, 87).

mahiṣmant (if < mahiṣa. Cf. Chap. I, § 22 note)

-dhāyadvant < dhayati

hāritvant < hārita (Cf. Chap. I, § 21-2).

kakṣīvant, perhaps for kakṣyāvant (Cf. Chap. I, § 21-13).

§ 7. Loss of final consonant.

There are nearly 50 cases in which the n of final -an or -in of the stem is lost before the possessive suffix. This loss of n is the usual one in the middle forms of the stem or before a case-ending or suffix beginning with a consonant. (Cf. Whitney, Grammar, §§ 256, 421, 439). Whitney's general statement in regard to vant (§ 1233 b) that nouns in -an more often retain the n, while true for the older language, does not hold good for the entire literature, since the n is lost as often as it is retained. The retention of the n is thoroly Vedic. Rig-Veda retains the n in 13 possessives and loses it in 2. Atharva-Veda retains it in 9 and loses it in 2.

In several of the examples compensatory

lengthening of the remaining -a has taken place. The same word may thus be found with two or even three parallel possessive forms: 1. With final n retained; 2. With simple loss of the n; 3. With compensatory lengthening of the remaining vowel.

Stems in -in always lose the n before the possessive suffix, and very rarely is there compensatory lengthening of the i.

Examples of the loss of final n follow.

-açmavant (cf. -açmanvant)
-açvimant < açvin
-ātmavant (cf. -ātmanvant)
-kṣāmimant < kṣāmin
-gaṇimant < gaṇin
-carmavant < carman (cf. carmaṇvant)
-janmavant < janman
-tardmavant < tardman

-daṇḍimant < daṇḍin

-dhármavant < dhárman

-dhāmavant < dhāman

narmavatī < narman

nāmavant < nāman

-parvavant < parvan

-prāmavant < prāman

-prāṇimant < prāṇin

-premavant < premán (cf. premāvatī)

brahmavant (cf. brahmāvatī and brahmaṇvant)

manthivant < manthin (cf. manthīvant)

mahimāvant < mahimán

rājavant < rājan (cf. rājanvant, which
-according to Monier-Williams is
-anomalous for rājavant. cf. also
Pāṇini. VIII. 2. 14).

romavant < roman (cf. romaṇvant)

lómavant < loman

varmavant < varman (cf. varmaṇvant)

varṣmavant < varṣmán

vyomavati < vyoman

-çarmavant < çarman

-çaçimant < çaçin

-çīrṣavant < çīrṣan (cf. çīrṣanvant)

-çleṣmavant < çleṣman

-çvavant < çván (cf. -çvànvati)

ṣoḍaçímant < ṣoḍaçin

saptavant < saptan

sākṣimant < sākṣin

sāmavant < sāman (cf. sāmanvant)

sidhmavant < sidhman (cf. Pāṇini, V. 2. 97)

soṣmavant < soṣman

sthāmavant < sthāman

hastimant < hastin

hemavant < heman

There is at least one example of the loss of final s before the possessive suffix:

pṛthupājavant < pṛthupājas (cf. pājasvant)

sahāvant and sáhāvant each occurs twice in Rig-Veda. They have the same meaning and both have heretofore been thot to come from sahá. But, as the accent would indicate, they are probably of different origin. sahāvant, "powerful", is, as usually considered derived from the adjective sahá, "powerful", with lengthening of the final vowel, but with no change of meaning. sáhāvant, "powerful", is, however, likely formed, like sáhasvant, from the noun sáhas, "power". But the former has incurred loss of the final s, and compensatory lengthening of the preceding a. This process may have been favored by

the analogous one among n-stems, and by the form of sahá, a synonym of sáhāvant. If the above explanation is correct, then sáhāvant belongs with pṛthuṣājāvant as an example of the loss of final s before the possessive suffix.

§ 8. Change in quality of final vowel.

In a dozen or so of words there is a change in quality of the final vowel of the stem before the suffixes. The change in several of these cases is the sporadic lightening of short a to an i or u vowel which appears here and there throughout the language (cf. Whitney, Grammar, § 249). But u and i also become a, and ṛ becomes u or ī.

The following are examples:

-aiṣaṃsant, probably for aiṣuṃsant
j-āṃbravant, for j-āṃbavant
tvaṣṭumant, for tváṣṭṛmant. Probably a Prākritic form.
tvaṣṭrimant " "
tvaṣṭrīmati " "
tvaṣṭīmati " "
-dhṛtamati, for dhṛtimati (cf. dhṛtavant)
vajrivant, for vajravant.
vṛjinīvant, for vṛjinavant
nyubjimant, < nyubja

On the above and other changes of stem-finals in composition, cf. in general, Whitney, Grammar, § 1315.

§ 9. Insertion of a letter between stem and suffix.

In a score of words a vowel or a consonant has been inserted between the stem and the possessive suffix.

Such cases are

a. -a in

-áṣṭavant < -áṣṭ
puṣṭavant < puṣṭis (cf. puṣṭivant)
iṣṭávant < iṣṭ (according to Pischmann)

b. -ā in

-ṣavasāvant < -ṣávas
sahasāvant < sáhas (cf. sáhasvant). This word and the preceding one, -ṣavasāvant, are not derived, as some think from

the instrumentals sahasā and ṣavasā but they are from the noun-stems sáhas- and ṣávas-. The two nouns are synonomous, as are the two adjectives. All are common words in the Rig-Veda. The ā was doubtless inserted between stem and suffix thru analogy with the instrumentals sahasā and ṣavasā each of which is the most frequent form in Rig-Veda of its respective stem. Nor is it necessary to assume an intermediate hypothetical noun (sahasā, ṣavasā). The instrumentals approach the possessives semantically by the expression of possession of strength and might.

-avidviṣāvant, probably < avidviṣ-.

-c. i in

udanimánt < udán (cf. udanvant)

-d. ī in

jyótiṣīmant. The Petersburg Lexicon derives this word from jyotis. Whitney thinks that the ī was irregularly inserted after the analogy of táviṣīmant. Monier-Williams derives the possessive from the dual of jyotis, and translates it "possessing the two luminaries (moon and sun)".

-çiprínīvant is found only once in Rig-Veda (X, 105, 5), where it is an epithet of Indra. PBW. derives it from çiprin. It is probably derived, however, from *-çiprínī, a noun formed from the

feminine of śipran after the analogy of -śiprā (cf. -śípravant < śíprā which is also applied to Indra in Rig-Veda). Some influence may have been exerted also by vājínīvant, which is from vājínī, the feminine of vājín, and which is likewise used in Rig-Veda of Indra.

e. -d in

-śímidvant, perhaps < śimi = śimī (cf. śímīvant)

f. n in

-gartanvánt < garta
māirsanvánt (cf. māirsavant)
vádhanvant < vadha
vánanvant. An n has been inserted in

vánanvant - according to Whitney (§ 1233 a). But Grassmann thinks the word is for * vanánavant (< vanánā). cf. § 6.

bṛdhánvant < bṛdha

-ç. s in

índraśvant (cf. índravant - and indrāvant)
mahiṣmant < mahi (cf. Chap. I, § 22. note)
máhiṣvant < id. (" " " " ")
-çuciṣmant is formed from çúci under the influence of -çócis, a very common Vedic word, - and of -çociṣmant. Both -çuciṣmant - and -çociṣmant - are used in Rig-Veda as epithets of Agni.

§ 10. Miscellaneous.

purudvant < what?

stlámāvati, according to Grassmann, from *stlá (= stirā) as yātumāvant is < yātu.

yātumāvant < yātu (cf. yātumant). Sāyaṇa derives yātumāvant from yātu - ana and the secondary suffix vant. Benfey (Grammatik, §§ 249, 420) considers the suffix primary in this word. In the possessive, as well as in stlāmāvant. Grassmann (WB. s.v. stavant) considers māvant a double secondary suffix formed from man - vant with loss of the n and compensatory lengthening of the a. (cf. § 4). The formation of the possessive stem remains unclear, but the suffix vant is certainly second-

-arv in this word. -and Grassmanns
suggestion is plausible if not convincing.

harṣumant, apparently < harṣu, which is
nowhere quoted.

-apsumant, "being in the waters," < apsú
loc. plu. of -áp. "Eine ungrammat-
ische Bildung". Petersburg Lexicon.

Contraction takes place in several words.
Thus:

hiraṇvant, for hiraṇyavant (cf. § 6)

kakṣīvant, perhaps for kakṣyāvant (cf. § 6
-and Chap. I, § 21-13)

bhárvant, for bhágavant (cf. Whitney, § 45°6)

Chapter III
Meaning

The two suffixes, mant- and vant- are in the main identical as to signification and will be treated together. No attempt will be made at this place at tracing their historical development in meaning, for in most of the individual cases the semantic relation of the word to the original meaning of the suffix can be readily perceived. The various meanings that mant and vant bring to a word when added to it, will be listed therefore in the order of the frequency of their appearance. The relative frequency of occurrence will be noticed for each meaning. Where differences exist between mant- and vant- as regards usage or as regards the extent of a class of meaning they will

be specially noted. Attention has also been paid to differences between the Vedic and the later literature.

Of course it must be understood that the same word may belong to several classes of meaning. Thus -antavant signifies "having an end" (class 1) or "ended" (class 5) or "containing a word which has the meaning of -anta" (class 3). Again, pranatavant, "bowed", agrees in meaning with pranata and belongs to class 4. It is a past participle in signification and also belongs to class 5. It further means "bowing", and is listed under class 2. However, in computing the proportions in the following paragraphs each word has been counted under each of its meanings.

Proper names have not been counted, as it is frequently difficult or even im-

possible to determine what was the original, literal meaning of such a word.

§ 1. The primary signification of both suffixes was that of possession. The evidence lies (1) in the fact that this meaning persists to later times in a larger number of words than that of all other meanings together; (2) in the fact, as mentioned below, that the percentage of this meaning is considerably higher in the older language than in the later; (3) in the preservation of this meaning in the Avestan suffixes -and in the Greek suffix FENT -and the Latin -ōsus (cf. Chap. I, 34).

This primary meaning is capable of manifold expressions, the origin of most of which is perfectly apparent, such as "having,

-possessing, -provided with, -supplied with, -furnished with, -endowed with, -adorned with, -containing, -filled with, -abounding in, -rich in, -armed with, -wearing, -bearing, -carrying &c. But some of its variations -are -a trifle less -apparent, such -as -ánasvant, "yoked to -a -cart", < anas, "-cart", -and nigútvant, "-drawn by -a team of horses", < nigút, "-a team of horses".

Nearly 60% of -all words ending in mant -and vant retain -clearly the idea of -possession. The proportion is however somewhat higher in the -case of mant than in that of vant. vant, -as -a consequence of its numerical superiority -and its frequent intrusions into the territory of mant, has shown itself more flexible in meaning than the latter suffix. The proportion of words that retain the original meaning is several

per cent higher in the older than in the later literature.

A few examples of this class are:

kṣīrávant, "having milk". < kṣīrá, "milk".
-ámavant, "violent". < áma, "violence".
-astimant, "possessed of property", "opulent".
< asti, "existent", "present". /.
-akṣimant, "possessing eyes". < ákṣi, "eye".
rājimant, "having stripes". < rāji, "stripe".

/. cf. τὰ ὄντα and ἡ οὐσία. cf. also Sanskrit sat, m., "a good person", nt., "that which is good" and Greek τὰ ἀγαθ-α, Latin bona, German das Gut, Hab' und Gut, English goods.

§ 2. The next largest class, embracing 7% of the roots and 10% of the nouns, is that in which the suffix converts the word to which it is added into a present active participle. Originally these present participles were equivalent to simple possession, e.g.

uṣmavant, "burning", < uṣma, "heat".
-chándasvant, "desiring", < chándas, "desire".
-ālāpavant, "speaking", < ālāpa, "speech".
-gatavant, "going", < gatá, "a going".
-dṛçimant, "seeing", < dṛçi, "sight".
upalabdhimant, "perceiving", < upalabdhi "perception".

But from analogy with these and kindred possessives formed from nouns the suffix vant was often added to part participles and such

words as the following arose.

prositavant, "sojourning away from home".
< prosita, "absent".
praṇatavant, "bowing"; < praṇata, "bowed".
kliṣṭavant, "suffering pain", < kliṣṭa,
"molested".
avāptavant, "obtaining", < avāpta, "obtained".

While present participles are formed at all periods of the language by adding the possessive suffixes to nouns, the formation by means of vant and the past participle is limited to the later language, there being no examples in Rig-Veda.

Words that will illustrate the above transition of the suffixes from possessive to temporal value are

-gatimant, "possessed of motion," "moving",
< gáti, "a going".
yābhavant, "having sexual intercourse", <
yābha, "sexual intercourse".

As seen by the examples above the meaning of possession slips over very easily into that of a present participle, and it is frequently difficult to say to which of the two classes a word belongs. A large number of words which still retain very clearly the original idea of possession are in reality at the same time present participles. The impossibility of always translating accurately the Sanskrit word into English is responsible for much hesitation as to the class to which a word belongs.

An effort has been made however to distinguish the two classes on the basis

of clearness of retention of the original meaning. Thus kṣīrávant means "having milk", and is plainly possessive in meaning. But gatimant means rather "moving" than "possessed of motion" and is listed in class 2.

33. This class is somewhat smaller than the one preceding. Here the suffixes denote "containing the root or word, or a derivative of the root or word". This class of signification is by its very nature limited to post-Vedic, and very largely to grammatical literature. No examples are found in Rig-Veda. There is a marked tendency to employ vant in this connection, even with words which would phonetically require mant, vant being used just six times as frequently

-as mant. (cf. Chap. I, § 2 e.).

Some examples follow:

-abhivant, "containing the word abhi".
jaghnivant, "containing an intensive form of the √han".
-adhvarávant, "containing the word adhvará".
-āpīnavant, "containing a form of -ā-√pyāi".
āpyānavant, id.
-aptumant, "containing the word -aptu".
lumant, "containing the syllable lu".
bhānumant, "containing the word bhānu".
mádhumant, "containing the word madhu".
rucīmant, "containing the word ruc".
vapuṣmant, "containing the word vapus".
viṣṇumant, "containing the word viṣṇu".
-aśvimant, "(any Mantra) containing the word aśvin".
-dhenumant, "containing the word dhenu".

For further examples cf. Chap. I §§ 2 a, 19 - 5°.

Notice also paryāptavant, "containing the notion expressed by the word paryāpta" and rakṣitavant, "containing the idea of √rakṣ, protecting &c."

§ 4. In a little more than 3 % of the words no change in meaning is caused by the addition of the possessive suffix. This is especially the case with past participles and with bahuvrīhi compounds (cf. Chap. I, § 2 a, end), but it is by no means restricted to them.

Examples are:

utthānayuktavant, "possessed of energy".
campāvatī, name of a town.

-pradharṣitavant, "-arrogant"

-piśadvant, "speckled"

krīḍumant, "playing"

śobhumant, "skilful".

nirvikāravant, "unchanged".

kiṇvāvant, gaṇa madhv-ādi.

-prāṇadāvant, "breath-giving".

sūkṣmamatimant, "acute-minded".

-āśumant, "swift".

-śubhrāvant, "shining", "lovely".

-cirāyuṣmant, "long-lived".

-aplavavant, "having no ship".

-anādimant, "having no beginning".

§ 5. In 3 % of the roots and 7 % of the nouns the suffix converts the word into a past passive participle. These past passive participles are sometimes formed by adding vant to a past passive participle. In such cases there is of course no change of meaning, and such words belong also to the preceding class. However, as pointed out above, vant is added to past participles only in the later literature (cf. Chap. I. § 2 b.). Rig-Veda does not offer a single example of this class of vant with the past participle.

Examples are:

udayavant, "risen".
upasrāgavant, "eclipsed".
dāhavant, "heated".
apacitimant, "honored".
upapattimant, "demonstrated".

§ 6. Another class comprising 3% of the roots, if all such words are reported in the dictionary, is that in which a past passive participle is changed into a past active participle by that suffix, cf. Whitney, Grammar, §§ 959; Bartholomae, Kuhns Zeitschrift, 29, 526, Grundriss der iranischen Philologie, I §§ 52, 1b, 209, 10; Zeitschrift der morgenländischen Gesellschaft, 46, 302; Indogermanische Forschungen, 3, 20). The heading of Whitney's chapter on this class of possessives: "Past Active Participle in tavant (or navant)" would exclude such words as prakravant and niṣiddhavant, which have as much claim to consideration here as has kṛtavant. ta and na belong to the participial stem and not to the suffix.

The use of mant in this connection is precluded by the -a- terminations of the

past participles. As in the case of the formation of past passive participles (with no change of meaning) and of present active participles from past passive participles (Classes 2, 4, 5, 12, cf. also Chap. I, § 2 b), it is only in the later language that vant may be added to the past passive participle, changing it into a past active participle, but there this function becomes very common.

Only one example is available for Atharva-Veda, viz. açitávant (IX 6, 38). As to Rig-Veda Whitney says (Grammar, loc. cit.): "Derivative words of this formation are found in Rig-Veda, but without anything like a participial value". This statement is slightly misleading, for in the very few possessives of this formation in Rig-Veda, the first element is in every respect a noun although the noun was formed originally from

-a past participle. Such possessives have no more right to be listed here than those from original noun stems, -altho it was in such -cases that this class had its origin. Further, Rig-Veda offers one example of -a past active participle which is -derived -directly from -a past passive participle -and which retains it part-icipial value, viz. hitā́-ant (RV. I, 180, 7), which Grassmann renders "der sein Gut versteckt hat". (Padap. has hitā́-ant, -qv. v. -also in Hitopadeça. cf. Chap. II, § 4).

The resulting participle may be used -as -a simple participle (usually predicatively), but much more frequently the copula is omitted, -and the participle -comes to be used -as -a finite verb, expressing either perfect or imperfect tense. As Whitney points out (§ 960) this form-ation was originally restricted to transitive

verbs with an object expressed, but it was later made very freely from intransitive verbs.

A few examples follow:

√prārabdhavant, "having commenced".
tyaktavant, "having left".
√prattavant, "one who has given".
uktavant, "one who has spoken".
√pakvavant, "one who has cooked".
niṣiddhavant, "having warded off".
niruddhavant, "having (= he has) besieged".
√prasthitavant = √prataṣṭhe, "he has set out"
vyāpāditavant, "he has destroyed".

§ 7. In 3 % of the examples the suffixes -ar̥a
used actively instead of passively and possessive-
ly, -and have the meaning "-giving -granting
bestowing offering yielding paying inflicting
&c." e. g.

-á́śmavant. "-giving property".
karavant. "paying tribute".
jāvant "granting offspring".
bhū́radvant. "giving prosperity".
-dā́navant. "bestowing gifts".[1]
-dákṣiṇāvant "offering sacrificial reward".
-daṇḍaparāmr̥śyavant "inflicting severe pun-
ishment".
ó́mavant. "giving help".
omyāvant id.
iḍāvant. "granting fresh vital spirits".

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[1] Cf. -dā́ṃavant "furnished with gifts".

-pradaṇḍavant, "inflicting harsh punishment".
-parāvant, "offering beatitude".
-anugāyavant, "offering space for motion".
-ādaravant, "showing respect".
-abhiṣṭimant "rendering assistance".
-avakṛtimant, "giving help".
-dhenumant, "yielding a nourishing beverage".
-rādhimant, "bringing or bestowing wealth".

§ 8. Another class of nearly 3% in extent is that in which the suffixes signify relation, with the meanings "connected with, relating to belonging to". The semantic relations between the derivatives in mant and vant and the words from which they are derived become more and more loose and indefinite. So we find that words belonging to this division where the suffixes express merely a general relation are proportionately several times as frequent in the later literature as in the Rig-Veda. This class is, however, semantically closely allied to class I, and in many cases supplies the link between the original and other secondary significations of mant and vant.

Examples are:

adṛṣṭavant, "connected with destiny".
prakāravant, "belonging to a species".

kārakavant, "relating to one who is active in anything."

ārṣeyavant, "connected with sacred descent."

ukthavant, "connected with an uktha"

gatimant, "connected with a preposition or some other adverbial prefix."

§ 9. This class is nearly equal in size to the preceding one, and, like it is closely related to Class I. It includes words to which mant and vant add the idea of accompaniment or association. Naturally the names of the gods form a large part of this class, and for this reason the proportion of such possessives is three times as large in Rig-Veda as in the remaining literature.

Thus:

-pāvamānavant. "-accompanied by the Pavamāna-stotra."

-pūṣaṇvant. "-accompanied by Pūṣán".

ṛṣīvant. "-associated with the Rishis".

viṣṇuvant. "-attended by Viṣṇu".

-āṅgirasvant. "accompanied by the Angirases".

indrāvant. "-associated with or -accompanied by Indra".

-agniṣṭomant. "-accompanied by fiery phenomena".

marutmant. "-attended by the Maruts".

§10. In 2% of all mant- and vant possessives the suffixes give to the original word in addition to the idea of possession a meliorative or majorative value. (Cf. in general Bréal, Essai de Sémantique, Page 112). Examples, while numerous for vant are very rare for mant. Rig-Veda has only one or two cases with either suffix.

Following are examples.

veṣavant, "well-dressed" (= suveṣa or suveṣavant)
ākāravant, "well-formed", < ākāra, "form".
ūdhasvati, "having full udders", < ūdhas "udder"
keśavant, "having long hair" < keśa, "hair".
garbhavatī, "having a full womb", i.e. "pregnant",
< garbha, "womb".
gātravant, "having a handsome body", <
gātra, "body".
dvāravant, "having many doors" < dvār, door"

-piçindavant, "having a large belly" i.e. "corpulent", < piçinda = pṛçanda, "belly".

uraswant, "broad-chested" < uras, "chest".

rāj-anvant, "having a good king", < rāj-an, "king"

udaravant, "having a large belly", i.e. "corpulent" < udára, "belly".

-çaradvant, "having many years" i.e. "aged" < -çarád, "year".

-alimant, "swarming with bees", < ali, "bee".

§ 11. This class includes words containing the idea "surrounded by, covered with". It is a somewhat smaller class than 10, but is distributed uniformly throughout the literature. In this class also examples for mant are rare.

Some of the examples are:

-ādityavant. "surrounded by the Ādityas".
-āstaraṇavant. "covered with a cloth".
kuśavant. "covered with kuśa-grass"
-carmavant. "covered with skins".
toyavant. "surrounded by water".

§12. In a considerable number of words vant is used as a noun-suffix of agency. To this class should properly be added many of the words of Class 6. There are very few examples of the use of mant in this sense, and only one or two cases with either suffix in Rig-Veda.

The following are examples:

-atanavant. "one who wanders". < -atana, "-act of passing on".

Kāṇḍavant, "-an archer" < Kāṇḍa, "-arrow".

kriyāvant, "one who performs an action" < kriyā, "-action".

nābhidhāvant, "one who -does not assist".

veśavant, "the keeper of a brothel", < veśa, "brothel".

yavamant, "one who -cultivates -grain", < yava, "-grain".

§13. In another class, in which the meaning has not gone far away from its original, the suffixes convey the idea "consisting of, composed of". About 1% of all the examples belong here, divided in the usual proportion between mant and vant, but they are confined almost entirely to post-Vedic literature.

A few instances are:

-avyayávant. "consisting of an indeclinable word". < avyaya. "an indeclinable word".

-gaṇávant. "consisting of a series or class". < gaṇá. "series". "class".

-gómant. "consisting of cattle".

§ 14. In about 17 of the possessives the suffixes have causative value and mean "making. causing. forming &c."

e.g.

-āḍambaravant. "making a great noise". < -āḍambara. "a great noise".

kṣudhāvant. "causing hunger". < kṣudhā. "hunger".[1]

-ghoṣavant. "making a noise". < ghoṣa. "noise".

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[1]. cf. kṣudvant. "hungry". < kṣudh. "hunger".

taḍāgavant. "making a tank". < taḍāga = taḍāka. "tank".

kacchūmati. "causing itching", i.e. Carpopogon Pruriens. < kacchū. "itch".

tantumant. "forming threads". < tantu. "thread".

§ 15. In a little less than 1% of all mant and vant possessives the suffixes express a state of contiguity: "being in, near, at or above".

Thus:

-ágravant. "being at the top".

uttarāvant. "being above".

-agnivant. "being near the fire".

-agnimant. id.

316. In a number of the vant possessives (less than 1%) the suffix expresses resemblance or similarity (cf. Whitney, Grammar. §§ 1047. 1048. 1047. 1233 f. - and Bartholomae, Kuhns Zeitschrift. 29. 497). Next to that of possession this is perhaps the oldest meaning of the suffix. Most of these words, especially those in use in the earlier language, are formed from pronominal stems. The final vowel of these pronominal stems is always lengthened before the suffix.

From this class arose the indeclinable or adverbial suffix vát, which signifies "in the manner of", and which finally becomes almost as common as the possessive vant. (cf. Whitney, Grammar. § 1107 - and Hehbrück, Grundriss. III. 1 Page 613). The step was not a difficult one as vát is simply the adverbial accusative neuter of vant - and is identical

in meaning with this class of possessive vants.

There seem to be no good examples of possessive mant with this meaning of "like to, resembling"; nor is it likely that the suffix was ever so used. tantumant however, < tantu, thread appears to belong to this category in a single passage (Āpastamba's Śrauta-Sūtra IX, 8, 5°), where Agni is spoken of as "(uninterrupted) like a thread". It is is probable that mant was used here because the phonetic rule requiring mant with tantu was stronger than the semantic rule requiring vant to express resemblance.

-āçumant also, may be thot by some to be such an example, but it means "quick", rather than "quick-like", and belongs to Class 4, in which the suffix causes no change of meaning in the word to which it

is added. In -āçumat "quickly", -an Atharvanic word < āçú "quick", the mat seems to have been modelled after the adverbial suffix vat, but under the influence of -āçu-mant (āçumat) "quick". There is no reason for believing that this single example of -an adverbial suffix mát is derived from possessive mant as the adverbial suffix vát is derived from possessive vant nor for believing therefore that at any time mant was used to express resemblance.

The examples of possessive vants of this class follow:

mā-vant "like me".
tvā-vant "similar to thee".
yuṣmā-vant "belonging to you".
yuvā-vant "belonging to both of you". This word and the preceding seem also to

belong to class 8.

tā́vant, "tantus".

yā́vant, "quantus".

etā́vant, "tantus".

ū́vant, "tantus".

kū́vant, found only in the expression ā́ kū́vatas, "how far from here?" (RV. III, 30, 17; Nir. VI, 3).

índravant, "similar to Indra".

nī́lavant, "blackish".

pṛ́śnivant, "speckled". This is a doubtful example, but is given as such by Whitney. It belongs rather to class 4.

nṛvánt, "like men".

kṣaítavant, "like a prince".

nīḍávant, "nestlike".

tṛtī́yāvant (cf. Chap. II 3 4 note)

-aparavant, "having no superior"

parávant "subservient, dependent".

Whitney gives this word as an example

of this class of words, but neither it nor the preceding word seems properly to belong in this list. paravant is, of course, derived from the adjective para. Whitney's literal translation would evidently be "as if inferior to". But para also means "superior" and it would seem better to render the possessive "having a superior". Further evidence is the word (not quoted by Whitney) aparavant. To translate it "as if not inferior to" would be far-fetched and not in keeping with the usual method of forming possessives (cf. Chap. I, § 2, c).

lohavant, "a little reddish".

All of the above examples except paravant, aparavant, śvityāvant and lohavant are found in the Rig-Veda.

§17. In a number of words in the later literature -mant- and -vant- are used equivalently to the English suffix -able.

e.g.

Karuṇāvant, "pitiable" < Karuṇā, "pity".
-ceṣṭāvant, "moveable", < -ceṣṭā, "motion".
-ārambhaṇavant, "seizable", literally = āsaṅjana-vant, "having a handle".
parihāravant, "avoidable" < parihāra, "omission".
upalabdhimant, "perceptible, intelligible" < upalabdhi, "perception", "knowledge".

§18. In a dozen or more words, most of which are post-Vedic, the suffixes mean "engaged in, occupied in or with, practising".

Examples are:

-garaṇavant. "occupied in swallowing" < garaṇa. "the act of swallowing".

taporant. "engaged in austerities". < tapas "penance".

-ālambanavant. "devoted to the yogin exercise Ālambana".

niyamavant. "practising religious observances".

yātumant. "practising witchcraft or sorcery".

nayavant. "prudent". < naya. "prudence".

The last example illustrates well the origin of this class in class I.

§ 19. In a very few words mant- and vant- have pejorative value. (Cf. in general, Breal, Essai de Sémantique, Pages 109 ff., and Bechstein, Ein pessimistischer Zug in der Entwicklung der Wortbedeutung, Germania, VIII, Pages 330 ff.).

A few cases are:

-caṅkramāvant, "moving slowly or crookedly"; < caṅkramā, "a going about, a walk";
-āgamavant, "approaching for sexual intercourse"; < āgama, "approach";
jihvāvant, nom. prop., "having a greedy tongue"; < jihvā, "tongue".

§ 20. In this class an attempt is made to sum up the various meanings of mant and vant which have not been classified above, and of which there are only isolated or sporadic occurrences. These are all in one way or another merely variations of the original signification in Class I.

a. "receiving".

-açvamedhávant "receiving an açvamedhá".

b. "mentioning".

-átithyavant "mentioning hospitality".

-c. "showing".

-āsanavant." showing the mouth
-parākramavant." showing courage".

-d. "serving for".

-āsecanavant." serving for sprinkling".
-koṣavant." forming a receptacle (as a wound).

e. "contained in".

-araṇimant." being contained in the araṇi"
(as fire).

f. "made or prepared by".

Kaṇvavant." prepared by the Kaṇvas" (as Soma).

-g. "representing".

-cakṣuṣmant." representing the eye".

h. "bound joined or united with".

-dūrvāvant." intertwined or joined with -dūrvā -grass."
barhiṣmant." joined with barhis".

i. "author of".

niruktavant." author of the Nirukta" -a name of Yāska.

It is not that the entire number of possessives that are unassignable to any of the above general classes will not more than double that of the examples given in this paragraph. There are very few words that present any real semantic difficulties. But notice paraçvant, "a kind of snake", and parasvant, "a wild animal, probably the ass":

In several cases there is little apparent connection in meaning between the possessive and the primitive word, e.g.

utsaṅgavant, "having depth, deep-seated"
< utsaṅga, "haunch, lap".

§ 21. It may be worth while to consider in a more general and coherent manner the relation of the secondary meanings of mant and vant to the original meaning and to each other.

The development of the primary signification of possession into a number of secondary significations is a phase of the common linguistic tendency of a word to acquire new meanings by a simple extension or restriction of the scope of the word, or by the operation of analogy and suggestion. But, to use Breal's words (Essai de Sémantique, Paris, 1897, Page 154), " le sens nouveau, quel qu'il soit, ne met pas fin à l'ancien. Ils existent tous les deux l'un à côté de l'autre. Le même terme peut s'employer tour à tour au sens propre ou au sens métaphorique, au sens restreint ou au sens étendu, au sens abstrait ou au sens con-

-cret .... à mesure -qu'une signification nouvelle est donnée -au mot, il -a l'-air -de se multiplier et de produire -des exemplaires nouveaux, semblables -de form, mais -différents -de valeur. Nous -appellerons -ce phénomène de multiplication la polysémie (de πολύς, "nombreux", et σημεῖον, "signification")."

In the -development of the various secondary significations of mant and vant from the primary one of possession there is however, no tendency toward restriction of meaning, but only toward extension. In some -cases this extension is -due to the nature of the meaning of the words to which the suffixes -are joined. In other cases it is purely psychological in origin. [illegible] of -all possessives in mant -and vant, in-cluding -all which belong to classes 2 to

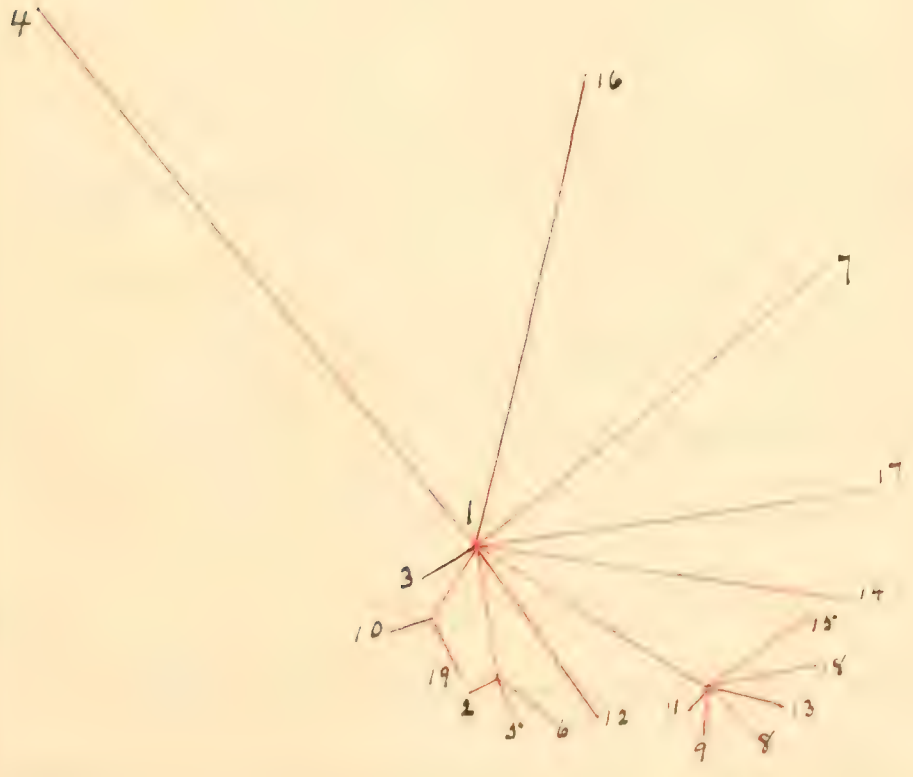
20 owe the extension of their meaning to one of these two causes or to a combination of both. The individual meanings are then in effect, simply variations of the original theme, in some cases apparently due to the suggestion or extension of some meaning closer to the primary one. So, finally, thru these intermediate steps the suffixes come to mean even the direct opposite of possession and signify "giving, bestowing &c", or even lose all signification whatsoever.

The secondary meaning which stands closest to the primary one is that of "containing the word or root" (Class 3). Next the suffixes express possession, but are used pregnantly with meliorative, majorative or pejorative value (Classes 10 and 19). A further variation exists in the formation of participles (present active, part passive and perfect

-active participles) by mant and vant (classes 2, 5° and 6). The transition from simple possession may be clearly seen in such examples as uṣmavant, "burning", < uṣma, "heat"; -dāhavant, "heated", < dāha, "heat"; -gatavant, "going", "having gone", < -gata (both past passive participle and noun), and then tyaktavant, "having left", < tyakta, "left". Class 12, which includes the words in which the mant or vant is a noun-suffix of agency, is not to be sharply distinguished from Class 6. In the next six classes (11, 9, 8, 13, 18, 15°) the suffixes, especially vant, become still more general in their use and express in a broad way relation or connection. Class 14 is still further from Class 1. In this class mant and vant are used as causative suffixes. In Class 17 the meaning changes from

subjective to objective - and the suffix becomes equivalent to the English suffix -able. In class 7 the suffix has become active instead of passive - and its meaning has swung to the opposite of that with which it started, signifying "-giving" instead of "having". In class 16 where mant and vant signify resemblance, the connection of meaning with class 1 is very remote. Finally, in class 4, the suffixes have no meaning whatever.

The gradual extension of the meaning of possession as well as the relations of the various secondary meanings to the original meaning and to each other may be shown in a rough way by the following diagram in which the figures represent the numbers of the preceding classes. The figures are to be read counterclockwise, thus 1, 3, 10, 19, 2, 5, &c.



Part II

The Suffixes mant -and vant in Avestan.

Chapter I

Their phonetic Correlation

§ 1. The rôle of the suffixes mant -and vant is in Avestan small in comparison with the one they play in Sanskrit. They occupy, however, an important position, and retain distinctly their identity. In Bartholomae's Altiranischer Wörterbuch[1] there are, exclusive of variant writings of the same word, only 190 words with the mant or vant suffix, to be compared with two or three thousand in Sanskrit.

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[1] The Avestan possessives in mant -and vant -are indexed according to finals in the

vant has gone over into mant's territory further even than in classical Sanskrit. Of the 190 possessives in Bartholomae, 168 end in vant and only 22 in mant.

Appendix to Bartholomae's Wörterbuch on Page 1953-4, Column 3; Page 1957-8, Columns 2 and 3; Page 1959-60, Columns 1, 2 and 3; Page 1961-2, Column 1; Page 1985-6, Columns 2 and 3. The following possessives have there been omitted: ǰsumant, 1029; saokavant, 1550; saokənta-vant, 1550; zaraŋyāvant, 1678; zairimyā-vant, 1682.

The figures indicate the column in the body of the dictionary in which each word is found. All five possessives belong to Index B1, which includes substantives and adjectives with the exception of names of persons and families.

Hues 88% take vant and 12% take mant. That is, in Avestan the mant suffixes are only about 1/8 as numerous as the vant suffixes, whereas in Sanskrit they are 1/4 as numerous.

§ 2.

-a. In Avestan, as in Sanskrit, most possessives in mant and vant are formed from nouns. The proportion is even larger in Avestan than in Sanskrit.

-b. The class of possessives in which vant is added to the past passive participle, which is large in Sanskrit, is represented in Avestan by only an example or two. vīvarəzdavant is the only certain instance. Even if -as has been suggested

xšviṣṭavant is from *xšviṣṭa (Sanskrit kṣiṣṭá) the latter is used exactly as a noun, altho a perfect passive participle in origin.

-c. In Sanskrit the suffixes -ā and -ī are added to a large number of adjectives. There are very few such cases in Avestan:

-āfrasāhvant, "granting a wish", < -āfrasāh, "one whose wish is granted".

xᵛ-aētumant, "containing the word xᵛaētuš", < xᵛ-aētav, "belonging to".

fraurumant, "crowded", < fraurū (frarav), "many".

-d. There are few examples in Avestan of the Sanskrit formation of possessives from particles or adverbs by the use of the suffixes. *-afrakavant- occurs only once and then in the superlative -afrakavastəma. It seems to be derived from the adverb fraka. -čvant and

-čavant- are from pronominal stems, not directly from -çū or -çī, -adverbial instrumentals of kav- and kay-. uštavant is derived from an adverb, but it means "containing the word uštā" and belongs to the following class.

2. As in Sanskrit, the suffixes may theoretically - at least - be added to any part of speech in the meaning "containing the word". The scope of this class, which includes some 150 words in Sanskrit, is, however, restricted in Avestan to the following four examples:

xᵛ-aētumant, "containing the word xᵛaētuš", < xᵛaētav, adjective.

-ahumant, "containing the word -ahū", < -ahū, noun.

uštavant, "containing the word uštā", < uštā, -adverb.

xaθmant. "containing the word xaθa". < xaθa. noun.

cf. As in Sanskrit there is a group of a dozen words or less in which vant is added to pronominal stems to express resemblance. Most of the examples are identical in Sanskrit and Avestan.

The Avestan cases are:

-avant
xvant
-aētavant
mavant
yavant
-avavant
hvavant
yūšmāvant. xšmāvant
θwāvant
hvāvant

-čvant, -čavant
-čyavant

cf. Jackson (Grammar § 475 2) wrongly adds the possessives formed by vant from numerals to the preceding class, where the suffix expresses resemblance. These words have the meaning of simple possession. Thus, sata-vant means "hundred-fold", i.e. "having a hundred." This class is larger in Avestan than in Sanskrit, satavant and hazaŋra-vant being the only words in the following list which have Sanskrit equivalents. In Avestan vant comes to have a distinctive usage with numerals and adds to them the meaning — "fold".

The examples are:

vīsaitivant

θrisaθwant

-čaθwarəsaθwant

franičasaθwant

x švaštivant

haptaiθivant

-aštaiθivant

navaitivant

satavant

hazaŋrawant

h. In Avestan -as as in Sanskrit the suffixes -o- occasionally appear to form primary derivatives (cf. Whitney, Sanskrit Grammar, §1233-g, 1235-d). In all such cases the possessives may have been formed from nouns which do not appear in the edited literature. Even if the suffixes were ever added directly to verbs it was done

irregularly and analogically. Analogy between verbs and nouns as the first element of mant and vant possessives may have been established by means of the use (in Sanskrit very frequent) of vant with past passive participles, especially in the formation of past active participles. But there is no evidence that either suffix was ever felt or treated as a suffix of primary derivation.

A few Avestan examples of possible primary derivation are:

staraθ want

vibaraθ want

hezvant

araswant

vīvahvant

isvant

4. To complete this paragraph on the parts of speech to which the suffixes -ant, -vant are joined two words of doubtful origin must be added, viz. ustavant barəziš-havant.

§ 3. The phonetic rules by which mant and vant were distributed in Sanskrit (cf. Part I, Chap. I, § 6) have been broken down to a very large extent in Avestan. vant has replaced mant after stems ending in a and ā in almost every case, and with but few exceptions after stems ending in a consonant whatever the preceding vowel. So in Avestan the prevailing usage may be expressed as follows:

1. After stems ending in u or ū mant is used.

2. after other stems want is used.

We shall now investigate in detail the operation of these rules.

§ 4. The following table shows the distribution of want and want-among 137 words which end in vowels. The table is followed by lists of all the words which are counted in it.

Final vowel	Number of words in which it occurs before vant	Number of words in which it occurs before mant
1. -a	81	2
2. -ā	11	0
3. ə	0	1
4. ē	1	0
5. o	0	1
6. i	20	1
7. ī	0	1
8. u	2	14
9. ū	0	2
Total	115	22

? llowing are the examples for each vowel with each suffix.

1. -a with vant.

-avant[1]. -draf̌ak avant. marǰdik avant, fairika-vant. -ayavant. mazgavant, -čavant (cf. -čvant). ha θ-ānaēpatavant, satavant. -aētavant, šaēta-vant. utavant (?). x šviptavant, zastavant. -štavant, uštavant, -daxštavant, vəhrakavant. myazdavant. vīvaŋhzdavant, mūždavant -daza θ-avant. pavant. uštānavant, uštana-vant. spānavant. -gaonavant. raočinavant, saočinavant, azinavant, tižinavant (cf. tižvant), -ahunavant. vohunavant. raoyna-

1. Some consider -avant -a contraction by haplology from avavant (< ava). cf. Jackson, Gram-mar, §§ 194, 442; and Kuhn Zeitschrift, 29 498. Bartholomae (Wörterbuch, s.v. avant) considers this unnecessary, and says it is perhaps a new formation from yavant, like yahmāi, ahmāt<.

-vant. -arĕnavant, mavant. amavant, ɔma-vant. -fraēmavant, -gaomavant,[1] haomavant.

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[1] The origin of -gaomavant is a matter of dispute. Jackson (Avesta Reader) derives it from a noun -gaoma, but no such noun has been reported. Bartholomae thinks that gaomavant comes from -gaomant and receives the extra syllable thru analogy with haomavant with which it is found in 9 out of 11 passages (cf. Bartholomae, Indogermanische Forschungen 3, 3 and Wörterbuch, s.v. gaomavant). It must be noticed, however, that the meaning of gaomavant is different from that of gaomant, but is the same as that of gaoman. May it not be that in gaomavant we have *gao-man-vant? cf. Avestan fraēmavant < fraēman etc. and Rig-Vedic yātumāvant, sīlámāvant. Of course haomavant may have influenced this formation.

ąsavant. māyavant[1]; vayavant[2]; asavant, savavant, -daēvavant, nivavant, huąθwa-vant, humavavant, xāvavant, -čaxšvavant, brātrvavant, vastrvavant, vāstrvavant, urviš-trvavant, āθrvavant, xᵛ-āθrvavant, -čiθrvavant

1. māyavant is a ἅπαξ λεγόμενον (Hadōxt Nask 2, 14). The text is very questionable - and the origin of this word uncertain. On the authority of the Pehlevi translation Bartholomae compares maya-. māyavant may however be from māyā, with shortening of the final -ā.

2. vayavant is, according to Bartholomae formed in connection with the thematic cases of 3 vay. m. Such a derivation is at least open to question. There may have been a neuter noun-stem vaya- beside vay-, as in Sanskrit (Rig-veda &c.) váyas, nt. stands beside vi, m.

fərāθravant[1], fruθravant, harəθravant, vərəθravant, hazaŋrəvant, anuŋravant, -aŋšavant vīŋšavant, vīθuŋšavant, havant, barəziŋhavant, yaoxštavant (cf. yaoxštivant), saokavant, saokəntavant, -arəšavant, əŋrəzavant, taθryavant (cf. taθryāvant), fraityarəšavant[2]; bərəzavant, vyarəšavant.

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1. < *frāθra. cf., possibly, frātra in Rigveda I, 121, 1.

2. fraityarəšavant, nom. prop., is a ἅπαξ λεγόμενον of doubtful origin. Bartholomae questioningly compares arəšyant. But arəšavant, nom. prop. - occurs only in this passage with fraityarəšavant (Yt. 13, 109) and is doubtless of the same origin. The two words are, probably, arəša-vant (Sanskrit ṛkṣa-vant, nom. prop.) and fraiti-arəša-vant.

*-afrakavant[1]; -afraka δavant.[2]

-a with mant.

yātamant, -arəθ-amant.

2. -ā with vant.

xštāvant, yūšmāvant, xšmāvant, -čyāvant, vyāvant, θwāvant, hvāvant, vohvāvant,

1. Only in superlative afrakavarstəma, Yt. 13, 26.

2. This word is seen by Spiegel in afrakaδa-vaitīm (Yt. 13, 100). But the latter is considered by Bartholomae a future passive participle in origin.

zaraŋyāvant. taθryāvant (cf. taθryavant). zairimyāvant.

3. ə with mant.

raoxšnəmant [1].

4. ī with vant.

raēvant.

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[1]. From raoxšna, adjective or neuter noun. For the ə < a cf. Grund iss der iranischen Philologie 1.1 Page 173. Spiegel (Page 221) derives it from raoxšnav, raoxšnu, nt.

ə. o with mant.

-qaomant.

e. a with vant.

navaitivant, vanaitivant, vīsaitivant, -arāitivant, frazaintivant, -azaintivant hąm-varəstivant, nairyąm-hąm-vārəsti-vant, -čistivant, xšvaštivant, yaoxštivant (cf. yaoxštavant), haptaiθivant, aštaiθivant -āiθivant, xāmanivant, nāirivant, ašivant, karšivant, stivant, afsmanivant[1].

[1] Found only -as -afsmainivąn which Jackson considers a nom.-acc. voc. plu. form, but which Bartholomae considers an adverb.

i with mant.

irimant[1].

7. ī with mant.

-afrašīmant[2].

8. u with vant.

hara^{h}uvati (cf. haraxᵛ-aiti), sikaya^{h}uvati.

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1. By haplology < *irimamant (*irima = irīma, m.).

2. Perhaps for afrašumant (< -a + fra-šav, f.). The reading is not good (Yt. 13. 57).

-u with mant.

raṯumant. x raṯumant, γātumant, haētu-
mant, x^{v}-aētumant, maδumant, bānumant
(cf. bānvant) zaranumant, zarəmumant
fšuṷumant, nasumant frašumant, ahu-
mant, vohumant.

9. ū with mant.

vī-xrūmant, fšūmant.

§ 5. We shall now investigate in detail the application of the rules to stems ending in a consonant. The following table lists each vowel that occurs before a final consonant and indicates the number of words in which each suffix follows it.

Penultimate vowel [1].	Number of words in which it occurs before vant	Number of words in which it occurs before mant
1. -a	34	0
2. -ā	2	0
3. ə	10	0
4. ə̄	1	0
5. -a̰	1	0
6. i	9	0
7. ī	1	0
8. u	0	1
Total	58	1

The examples follow:

1. On the use here of the word "penultimate" cf. Part I, Chap. I, § 7, note.

1. Penultimate -a with vant.

-astvant, pančа- saθwant, θrisaθwant, -čaθwarəsaθwant, x^{v}-anvant (-cf. x^{v}ānvant), -asnvant (i.e. asnuvant), pasvant, raočahvant, varə-čahvant, -aoǰahvant, iθyeǰahvant, -a-iθyeǰahvant, -čazdahvant, baoδahvant, spanahvant, -aēnahvant, zaēnahvant, *xraθwant, -afnahvant, tafnahvant, parəna-hvant, x^{v}-arənahvant, təmahvant, nəmahvant, θ-amnahvant, θwayahvant, savahvant, tbraēšahvant -aošahvant, pāzahvant, sarəh-vant (i.e. *sarəhūvant), -arəǰahvant, vīvah-vant[1]: haraxᵛ-aitī (cf. haraᵗʰwatī).

[1] vīvahvant is probably a primary derivative. cf. Jackson, Grammar, §821, and Sanskrit vívāsvant, vivāśvant, (Whitney, Grammar, §1233).

2. Penultimate -ā with vant.

bānvant (for *bānuvant. cf. Avestan bānumant and Sanskrit bhānumánt), āfrasāhvant.

3. Penultimate ə with vant.

-draqvant (cf. drvant), fračarəθwant. staraθwant[1]. ubaraθwant[1]. †maraθwant. afradarəzvant. bazvant[1]. †arəzvant.[1] sparəzvant. varəzvant.

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[1] May be a primary derivative. cf. Bartholomae, Wörterbuch; Jackson, Grammar, § 821; Spiegel, Grammatik, Page 175.

4. Penultimate ə̄ with vant.

X^{v}ə̄nvant (cf. X^{v}-anvant).

5°. Penultimate ą with vant.

-fąznvant (i.e. fąznuvant).

6. Penultimate i with vant.

-anuθōiθ want, afrō-urvisvant, tbišvant, -daibišvant, mazišvant[1]; -draośišvant,

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[1] Bartholomae derives mazišvant < * mazi š nt. (= mazah?). But mazah = Sanskrit máhas (máhasvant). mazišvant is perhaps to be compared with Sanskrit máhiṣvant (RV. VII, 68, 5°).

tāžvant (cf. tižinavant), θ rumiθwant
išvant[1].

7. Penultimate ī with vant.

šąmurīšvant.

8. Penultimate u with mant.

naršhušmant.

1. Bartholomae considers išvant (nom. prof.) a primary derivative < √aēš. Spiegel (Grammatik. Page 173) thinks tkear.ir may be secondary from a lost noun-stem.

In two cases -vant follows an r which has been vocalised by contraction:

-drvant < drvq. (cf. -drəgvant),
xrvant (for *xrūvant).

In two other cases contraction has resulted in the absence of either final or penultimate vowel in the stem:

-čvant (cf. čavant),
kvant (cf. preceding).

§6. An investigation of the mant-and vant material that Avestan and Sanskrit have in common should yield information in regard to the rules of phonetic correlation of the suffixes in Indo-Iranian and the degree to which Avestan has followed those rules.

In the following parallels between Sanskrit and Avestan all the possessives in the Sanskrit columns are found either in Rig-Veda or Atharva-Veda or both. Only such Avestan words are listed as are practically transliterations of the corresponding Sanskrit words. It may, therefore be safely assumed that nearly all of the possessives in the following columns are genuine Indo-Iranian material, and existed in essentially the same form in Indo-Iranian times.

Avestan	Sanskrit
-draf-šakavant	-drapsávant
-čvant, -čavant, xvant	kīvant
satavant	-çatávant
-aētavant	etāvant
zastavant	hastavant
spānavant	-çvànvant
raočinavant	rocanávant
mavant	māvant
-amavant, -ə̄mavant	-ámavant
haomavant	sómavant
yavant	yāvant
-daēvavant	-devávant
hazaŋravant	sahásravant
vīšavant	viçávant
yūšmāvant, xšmāvant	yuṣmāvant
θwāvant	tvāvant
raēvant	revánt, rayivant (rayimant).

Avestan	Sanskrit
hvāvant	svávant (different from the Avestan word in usage and meaning).
xᵛ-anvant, xᵛānvant	svàrvant
mazišvant	máhiṣvant (?)
-aoǰahvant	ójasvant
-aēnahvant	énasvant
-afnahvant	-ápnasvant
tąmahvant	támasvant
nąmahvant	námasvant
-frāzahvant	-prājasvant (?)
zaraŋyāvant	hiraṇyavant
vīvahvant	vívasvant, vivásvant
haraθwatī, haraxᵛaitī	sárasvatī
-gaomant	-gómant
xratumant	krátumant
yātumant	yātumánt

Avestan	Sanskrit
maδumant	mádhumant
bānumant	bhānumánt
vohumant	vásumant
fšūmant	-haçumánt

It is worthy of notice that in all these cases the same suffix is used with the same word in both Avestan and Sanskrit, thus strengthening the belief that all these words existed as such in Indo-Iranian and indicating marked fixity of usage in pre-historic times.

It will be seen further that in 33 out of the 36 examples above the rules formulated in Part I. Chap. I. 36 are followed absolutely. 10 of these examples end in a

-consonant, -all of which have vant, -and in 9 of which the penultimate vowel is -a. 26 end in a vowel: 17 in -a or -ā, -all of which take vant; 2 in i or ī which take vant; 1 in o which takes mant; -and 6 in u which take mant.

The three exceptions to the rules -are Sanskrit kīvant (Avestan -čvant, -čavant, -cvant), Sanskrit revánt, rayivant (rayi-mant -also in Rig-Veda - Avestan raēvant) -and Sanskrit máhiṣvant (Avestan mazišvant). In the first instance vant is used, -as in the case of eight other pronominal stems, because mant never expresses resemblance (cf. Part I, Chap. III § 16). The last exception (Sanskrit máhiṣvant - Avestan mazišvant) is -a ἅπαξ λεγόμενον both in Sanskrit and Avestan and of doubtful origin in both

languages. I have not seen them compared elsewhere.

It may be objected that the examples above follow equally well the rules for the Avestan, viz. that mant is used with u stems and vant with all other stems. It must be noticed, however, that in practically all cases where vant is used the final or penultimate vowel is -a or -ā. The examples include only one word with any other vowel than -a in the penultimate position. And indeed this condition illustrates well the cause of the ever increasing scope of the vant suffix, viz. the preponderance of -a- vowels.

§ 7. In the following words Sanskrit and Avestan show the same parallelism. The Sanskrit possessives -are not found in Rig-Veda or Atharva-Veda, but they may easily have existed in early times and may be a direct heritage from Indo-Iranian.

Avestan	Sanskrit
-aγavant	-aghávant
mazgavant	majjanvánt
-čaxravant	-cakravant
brātravant	bhrātṛmant
vastravant	vastravant
-čiθravant	-citravant
puθravant	putrávant
-ažavant	ṛtavant

Avestan	Sanskrit
-frazaintivant	-prajātimant
-čistivant	-citti.f. and -citi-mant
-aršavant	ṛ́kṣavant (?)
-arəθamant	-arthavant

Each of these 12 possessives has the same suffix in Avestan and Sanskrit except 4, viz., Avestan brātravant (Sanskrit bhrātṛmant), Avestan frazaintivant (Sanskrit -prajātimant), Avestan -čistivant (Sanskrit -citimant), Avestan arəθamant (Sanskrit arthavant). In the first example each language uses the correct suffix. In each of the other three cases it is, as is to be expected, the Avestan which uses

the incorrect suffix. In the other Avestan examples and in all the Sanskrit examples the rules are followed.

§ 8. The above evidence is certainly at least an indication that the rules in Part I. Chap. I. § 6 hold good for Indo-Iranian as well as for Sanskrit, and, taken together with the fact that all mant and vant possessives in Avestan, with the exception of those in the two lists above, are apparently late and purely Avestan formations, indicates further that the rules for Avestan represent a later or at least a more broken down condition than is represented in Indo-Iranian or even in Sanskrit.

Chapter II
Saṁdhi

§ 1. In Avestan the suffixes mant- and vant- are added to the stems according to the rules of internal combination. As in Sanskrit, however, the stem-finals sometimes undergo certain special alterations before the possessive suffixes.

The first of these is lengthening of the final stem-vowel. It is very much less frequent in Avestan than in Sanskrit, and is restricted to the lengthening of -a. The only cases are:

zaranyāvant
zairimyāvant
yūšmāvant, xšmāvant
-čyāvant
θwāvant
hvāvant

§ 2. Shortening of the final stem-vowel is in Avestan more frequent than lengthening - and proportionately more frequent than shortening in Sanskrit. The examples are:

fairikavant < fairikā
haδānaēpatavant < haδānaēpatā
-pavant < *pā(y)
māyavant < māyā? cf. Chap. I. § 4. note.
nāirivant < nāirī
-ahumant < ahū

If it be assumed from the evidence of Sanskrit māvant, tvāvant, yuṣmāvant yuvāvant, tāvant, etāvant, yāvant, āvant, kīvant, and of Avestan yūšmāvant, xšmāvant, čyāvant, θwāvant, -hvāvant that in Indo-Iranian the final vowels of pronominal stems were always lengthened before

vant expressing resemblance, then we may add the following words to the list of those in Avestan whose final stem-vowel is shortened before mant and vant:

-avant.
-aētavant
mavant
yavant
-avavant
hvavant

§ 3. Loss of final vowel.

There are as many cases in Avestan as in Sanskrit of the loss of final stem-vowel before mant and vant. They are, as Whitney calls them (Grammar. § 1233 a), a special irreg-

ularity. The examples are:

-čvant, for *-čšvant or *-čšvant < -čš (< Kav), or < -čš (< Kay). cf. -čavant and Kvant and Bartholomae, Grundriss der iranischen Philologie, 1, 1. § 268, 12, 17.

Kvant, for *Kšvant (< Kay). (cf. Bartholomae, Grundr. d. iran. Phil., 1, 1, § 268, 17).

bānvant, < *bānuvant. cf. Avestan bānumant, Sanskrit bhānumánt and Bartholomae, Grundr. d. iran. Phil., 1, 1, § 268, 12.

-aznvant, for *-aznuvant (cf. Bartholomae, Grundr. d. iran. Phil., 1, 1, § 268, 12).

-fąznvant, for *fąznuvant < fąznav, m., nt. (cf. Bartholomae, Grundr. d. iran. Phil., 1, 1. § 268, 12).

xrvant, for *xrūvant.

ərəsvant, for *ərəsuvant < ərəsav. (cf. Bartholomae, Grundr. d. iran. Phil., I. 1. § 268, 12).

saŋhvant, for *saŋhūvant < saŋhū, f.

*xraθwant (only in superlativer xraθwišta, -aš- xraθwast əma) < Indo-Iranian *kratuvant < *kratuvant. cf. xratumant -and Bezzenbergers Beiträge, 17. 341. Zeitschrift der morgenländischen Gesellschaft, 50. 690.

-anuxšōiθwant < *-anu-xšaētav. cf. Bezzenbergers Beiträge, 17. 341 -and Zeitschrift der morgenländischen Gesellschaft, 50. 690.

It is noticeable that with the exception of one, and possibly two, cases of the loss of ī -all the above examples show the loss of u or ū before vant.

§ 4. There is in Avestan but one possible example of the loss of -a final consonant before the possessive suffix. In this case the n of final -an disappears, as in nearly 50 Sanskrit possessives (cf. Part I. Chap. II. § 7).

-paēmavant < paēman.

§ 5. As in Sanskrit, the final vowel of the stem is several times changed in quality before mant and vant. These changes are, for the most part, mere irregularities, but several of the changes are of ī or ū to -a before v, a change that is shared by a small number of other Avestan words. (cf. Bartholomae Grundriss der iranischen Philologie I. 1,

§ 268, 12. 17, Bezzenbergers Beiträge, 8. 230 and Geldner, Kuhns Zeitschrift 27. 245).

Following are the examples:

-čavant, for *-čīvant or *čīvant < -čū (< Kav), or < -čī (< Kay). (cf. Bartholomae, Grundriss der iranischen Philologie, 1. 1. § 181. a. 2. and § 268. 12. 17).

išťavant (< išťay. f.) for išťivant.

vohunavant < * vohuna = vohunī = vohuni.

yaoxšťavant = yaoxšťivant, < yaoxšťay.

ərəzavant, nom. prop. is a ἅπαξ λεγόμενον, and is found in Yt. 13. 125. Its derivation is in doubt and Bartholomae attempts no explanation. It is perhaps from ərəzav, m. "the right way" (cf. ərəsav. m., nom. prop.). If the adjective is derived from ərəzav, one should expect * ərəzuvant but the

form ərəzavant is possibly due to the analogy of bərəzavant, which is also the name of a believer and which shortly precedes the only occurrence of ərəzavant, being found in Yt. 13. 119 and Yt. 13. 124.

raoxšnəmant < raoxšna, nt. (cf. Bartholomae. Grundriss der iranischen Philologie, I. 1, Page 173). Spiegel (Grammatik, Page 221) derives the adjective from raoxšnar, nt.

-afrašīmant, perhaps for -afrašumant, < -a + fra. šav. f. The reading is not certain.

§ 6. In a few words a vowel has been inserted between the stem and the possessive suffix. There are, however, no cases of inserted consonant as in Sanskrit.

The examples follow:

-a, -a in

vayavant is, according to Bartholomae (Wörterbuch, s.v.) from vay, m. It may however be from *vaya. cf. Chap. I, § 4, note.

vīθuš̌avant < *vīθuš̌.

bərəzavant, probably from bərəz, f. (cf. Zeitschrift der morgenländischen Gesellschaft, 50, 724.

ti-žinavant. Justi (Grammatik, § 384) thinks that an -a has been inserted in this word. It is evidently from some noun

-derived from tizi. Bartholomae compares Sanskrit tejasvant, but the resemblance apparently consists only in containing the same root (Sanskrit √ tij). cf. Avestan tiżvant.

b. -ā in

-čyāvant. Caland (Kuhns Zeitschrift, 33, 463) says: "-čyāvant ist also nebenform zu čvant und hat sein -ā wohl in anlehnung an formen wie -aētavant, -avant, tāvant bekommen, welche ursprünglich langes -a hatten."

-c. i in

rāmanivant < rāman

-afsmainivant < afsman.

§ 7. Here are several instances of contraction or of loss of a final stem-syllable where a syllable would otherwise be repeated. (cf. Bartholomae. Grundriss der iranischen Philologie. I. 1. § 306. Altiranische Dialekte. § 69. 3; Jackson. Grammar. § 194; and Zeitschrift der morgenländischen Gesellschaft. 48. 148).

-avant. This word is considered by some a contraction of -avavant (< ava). cf. Kuhns Zeitschrift. 29. 498; Brugmann. Grundriss. 2nd. edition. I. Page 860; Jackson. Grammar. §§ 194. 442. For Bartholomae's theory cf. Chap. I. § 4. note.

xštāvant < *xštāvavant.

vyāvant. Bartholomae (Grundriss der iranischen Philologie. I. 1. § 268. 15. 37. and

Wörterbuch, s.v.) derives this word from * vi-wā, f. < √ bā. i.e. vyāvant is < * vivāvant (for * vīwāvant).

vohvāvant, perhaps for * vohu-wā < vohu + * bā, f.

raēvant, < Indo-Iranian * ra(i)i-vant. (cf. Bartholomae, Grundriss der iranischen Philologie and Sanskrit revánt, rayivant.

-drvant < * -druvant < * -drugvant < drug, f (?) (cf. -dr ǝ gvant < drug). cf. Bartholomae, Grundr. d. iran. Phil. 1.1. §§ 268.10, 270; Indogermanische Forschungen. 12. 130.

irimant < * irimamant (* irima = irīma m.). cf. Bartholomae, Grundr. d. iran. Phil., 1.1. § 268.1.

-āθravant occurs only once (Vīdēvdat 3.2) and according to the Pahlavi version is for

*-āθravaṇvant, but Bartholomae better -derives it from -ātar, m.

§ 8. There are three cases of metathesis of the last vowel and consonant of the stem before the possessive suffix. This phenomenon has no parallel among the mant and vant possessives in Sanskrit. Two of the examples below evidence the frequent metathesis of r in Avestan. (cf. Zeitschrift der morgenländischen Gesellschaft. 50, 724 and Indogermanische Forschungen. 5, 363). aršnavant is explained by Brugmann (Grundriss. 2nd. edition. II, 1. § 35, 3) on the ground of -aršnəm, the accusative singular form of -aršan.

The cases are:

-aršnavant < aršan

brātravant < brātar

-āθravant < ātar

§ 9. Miscellaneous.

barəziš-havant. Bartholomae (Wörterbuch s.v.) says this word is "schreibfehlerhaft statt barəzišvant geschrieben". (cf. Sanskrit barhiṣmant).

sparnavant, from the nominative dual of spar. m. (cf. Sanskrit -aprṇ́mant < the locative plural of -áp).

Chapter III
Meaning

The various meanings that mant and vant bring to a word when added to it fall into much the same general classes in Avestan as in Sanskrit, and the numbers of the classes in this chapter will therefore correspond with those in Chapter III of Part I. Several classes will be found to be without representation in Avestan, but this is doubtless due in nearly every case to the small number of possessives in mant and vant in Avestan as compared with that in Sanskrit.

§ 1. The proportion of words in Avestan which retain clearly the idea of possession is nearly the same as in Sanskrit, more than 60% of all possessives having this meaning.

The examples follow:

-aoǰahvant. "strong", < aoǰah. "strength".
ayavant. "full of dangers", < aya. "danger".
-amavant, -ǝmavant. "powerful" < ama, -ǝma, "power".
-arāiθvant. "avaricious" < arāθay. "avarice".
-aršnavant. "having a stallion", < aršan. "stallion".
-āθravant. "having fire", < āθar. "fire".
išťavant. "wealthy", < išťay. "wealth".
ustanavant. "having life", < uštana. "life".
-gaonavant. "having hair", < gaona. "hair".
xratumant. "wise", < xratav. "wisdom".
pouruman. "crowded", i.e. "having many".

< ɹaxar. "many".

bərātravant. "having brothers" < bərātar. "brother".

yaoxštivant. yaoxstavant. "active" <

yaoxštay. "activity".

vanaitivant. "victorious" < vanatay "victory".

varəčahvant. "powerful" < varəčah. "power".

vəɹəθravant. "victorious" < vəɹəθra. "victory".

vīšavant. "poisonous" < vīša. "poison".

ɹaočahvant. "light" (adjective) < ɹaočah.

"light" (noun) < ɹaok. "light" (verb).

spanahvant. "sanctus" < spanah. "sanctitas".

-aiθyežahvant. "having no danger".

-afnahvant. "rich in property".

-afradəɹəsvant. "having no outlook".

-aštaiθivant. "eighty-fold", i.e. "having eighty".

-ahunavant. "containing the Ahuna".

-ahumant. "one who possesses an Ahū".

-āiθivant. "full of harm, danger".

uštānavant. "having life".

-gaomant. "having cattle".

-gaomavant. "having milk"

xšvaštivant. "sixty-fold", i.e. "having sixty".

-čaθwarəsaθwant, "forty-fold".

θrisaθwant. "thirty-fold".

fančasaθwant, "fifty-fold".

vīsaitivant. "twenty-fold"

satavant. "hundred-fold".

sparəzwant. "having jealousy", "a rival".

hafstaiθivant, "seventy-fold".

-afrōurvisvant, -anupōiθwant, -anusavant.

-arəfahvant, -arəθamant, -arišavant (?),

-astvant, azivavant, -ašavant -ašivant.

-āzantivant, ərəzwant (?), *xraθwant.

xvant, xštāvant, Kšuiptavant, -čaxravant

-čazdalvant, -čiθravant, -čistivant tafnah-

vant, təmahvant, -daxštavant, dasaθavant

-drafšakavant, θammahvant, θwayahvant.

iθyeǰahvant, t͡θraēšahvant, t͡θrišivant,

-daibišivant. -fraraŋhvant -fravant. -fraŋ-
vant. -fuθravant. baoδ-ahvant. barəzavant
(?). fračarəθwant. frazantuvant. frašu-
mant fšūmant nairyaŋ-haŋ-vārətivant
nāirivant. rəmahvant maδumant
marždikavant. mazišvant. mazgavant. māya-
vant (?). mīždavant. myazdavant. yātamant.
vayavant vastravant. vāstravant. vərəzvant.
vohumant vohvāvant. vīxrūmant. vībərəθ-
want vīvahvant. vaēvant. vaoynavant.
vaoxšmamant. vaočinavant. vatumant
vāmanivant. virimant. vrvištravant.
šaokəntavant. šavavant. sfāmavant. zaēnah-
vant. zaranyāvant. zairimyāvant. zarəmu-
mant. zaranumant. šaētavant. haētumant.
haomavant. haδ-āmaēpatavant.
harahvati. haraxvaiti. haŋ-vrōizvant.
humaravant. hvaθwavant. xvanvant.
xvānvant. xv-arənahvant. xv-āθravant.

32. In more than 7% of the possessives the suffixes -convert the word to which they -are added into -a present -active participle, the percentage being the same -as in Sanskrit. But in Avestan want is never -added to the -bare passive participle to form present participles -as was frequently done in post-Vedic Sanskrit.

Following are the examples:

-aēnahwant "practising evil"
-āfrasāhwant "-granting"
-afrašūmant "not moving forward" (cf. further Kuhns Zeitschrift, 27. 228 -and Zeitschrift -der morgenländischen Gesellschaft, 50, 136).
ušt̰anawant "living", - ušt̰ana "life"
frawant "protecting"
mərəθwant "thinking of"

vyāvant. "beaming".
saočinavant. "flaming".
išvant. bānumant. bānvant. fračarəθwant
fražumant yātumant. stərəθwant.

§3. In Sanskrit nearly 150 possessives have the meaning "containing the root or word or a derivative of the root or word". In Avestan this number is reduced to 4. In each language this meaning was an independent development. In Sanskrit it is post-Vedic and none of the four Avestan examples is found in Sanskrit.

The Avestan words are:

ahumant. "containing the word ahū".
uštavant. "containing the word ušta".

raθwmant, "containing the word raθav".
xᵛ-aētwmant, "containing the word xᵛ-aētuš".

§ 4. Class 4 in which the suffixes cause no change in meaning is entirely unrepresented in Avestan. The reason for this is doubtless a double one. First, the entire number of manti- and vanti- in Avestan is so small that the number of examples in one of the smaller Sanskrit classes may by chance be reduced to no representation in Avestan. Second, most of the Sanskrit possessives in Class 4 are derived either from ordinary adjectives or from past passive participles whereas in Avestan the suffixes are added to only four adjectives and to but one past passive participle.

§ 5°. Class 5°, in which -mant- and -vant- convert a word into a past passive participle, has a few examples in Avestan. The number is limited, as in Class 4, by the fact that the suffixes are not (with one exception) joined to past passive participles in Avestan.

Examples are:

təmahvant- "deluded", < təmah- "darkness"
nasumant- "rendered unclean by corpses"
tąδ.ryāvant- nom. prof., literally "-darkened" "deluded".

§ 6. Here is but one example in Avestan of what Whitney rather inaccurately calls the past active participle in tavant and which is so common in classical Sanskrit. (cf. Whitney, Grammar §§ 975, 960. For further references see Part I. Chap. III. § 6.). The ta is the ending of the past passive participle to which vant is added, producing a derivative which has the meaning and construction of a past active participle. The single Avestan example is vīvarəzdavant, "one who has become great or mighty", < varəzda, past passive participle, "increased", "grown great", < varəd, "increase".

§ 7. In Avestan as in Sanskrit, in 3 Pc. of the examples the suffixes are used actively instead of passively and possessively, and have the meaning "giving, bestowing, granting, offering, yielding, paying, inflicting etc."

Thus:

fšavant. "protecting, giving protection"; < *fšā(y), nt. "protection".

fšāθravant, "granting protection"; < *fšāθra "protection".

vīθušavant. "furnishing proof of guilt"; < vīθuš, "proof".

saokavant. "yielding profit"; < saoka. "profit".

harəθravant "granting protection or care" < harəθra. "protection".

§ 8. This class in which mant -and vant signify relation with the meanings "connected with, relating to, belonging to", is unrepresented in Avestan except by -draogvant, -drvant, "one who belongs to the drug", < drug.

§ 9. There are practically no Avestan examples of Class 9, in which the suffixes -add to the original word the idea of accompaniament or association. But notice -daēvavant, "accompanied by the daēvas".

§ 10. There are in Sanskrit some 40 or 50 possessives in which mant- and vant- add to the primary a meliorative or majorative value. The only word in Avestan which shows any such pregnant use of either suffix is:

zastavant-, "energetic", literally "having hands",
< zasta-, "hand". (Cf. Sanskrit hasta-vant-, which in Rig-Veda means "having hands", and in the Mahā-bhārata &c. means "skilful with the hands").

§ 11. This -class is proportionately a little larger in Avestan than in Sanskrit. Here mant and vant mean "surrounded by", "covered with". Thus:

-daēvavant, "surrounded by the Daēvas".
-draoširšvant, Name of a mountain, perhaps
< *-draošiš, "fragment" i.e. "covered by fragments of rock".
iθyejahvant, "surrounded by dangers", <
iθyejah, "danger".
-fairikavant, "surrounded by Pairikā".
vəhrkavant "surrounded by wolves".

§ 12 There is only one example in Avestan of Class 12, in which vant is used as a noun-suffix of agency, viz., Karšivant: "ploughman", < Karšay: "furrow".

§ 13. Class 13, in which the suffixes mean "consisting of, composed of", is unrepresented in Avestan.

§ 14. In several Avestan possessives vant has causative value and means "making, causing forming etc."

Thus:

Kāravant: "performing deeds", "active", < * kāra: "deed".

savahvant "procuring profit for" < savah. "profit".

staraθwant. Bartholomae (Wörterbuch, s.v.) translates "zu Boden streckend", and derives from "*staraθ, f., "Niederwerfen", zum V / star." But staraθwant probably is a primary derivative and does not belong to this class.

§ 15. This class, which includes words in which the suffixes express a state of contiguity, "being in, near, at or above" is unrepresented in Avestan.

§ 1c. As in Sanskrit, vant is used in a number of words in Avestan to express resemblance or similarity. Also as in Sanskrit most of these derivatives are formed from pronominal stems. (cf. Bartholomae, Kuhns Zeitschrift, 29, 497 ff.). The Avestan has all of the pronominal possessives of the Sanskrit except yuvā-vant, tāvant, ivant, and adds -avant -avavant, čyāvant, havant, hvāvant. The lengthening of the final vowel of the pronominal stem which is found in all of the Sanskrit examples has been lost in Avestan except in čyāvant, θwāvant, yūšmāvant, xšmāvant, hvāvant.

The Avestan examples of vant with pronominal stems are:

-aētavant "tantus"
-avant "tantus"

-avavant "tantus".

kvant "-quantus?"

-čyāvant "quantus?"

-čvant, -čavant "quantus?".

θwāvant "like thee".

mavant "like me".

yavant "quantus".

yūšmāvant, xšmāvant "like you".

havant "equally much", "equally great".

hvāvant "like himself".

In Sanskrt vant is used also with a half-dozen or so non-pronominal stems to express resemblance. Only one such example appears in Avestan, viz.,

-afsmainivant "like lines of verse" (cf. Chap. I. § 4).

§ 7. The Avestan has but one possible example of words in which mant- and vant- are used equivalently to the English suffix -able viz.

-afraka§-avaṇti (?) "unmovable (cf. Chap. I, § 4, note).

§ 8. In several Avestan words mant and vant mean "engaged in practising" viz.

-aēnahvant "practising evil"
yātumant "practising witchcraft", < yātav "witchcraft"
-aŝavant "righteous"

§19. The suffixes mant and vant do not apparently ever have separative value in Avestan.

§20. This class includes all words which have not been classified above. Each of the following meanings of the suffixes is found in only one word.

-a. -aošahvant. "subject to death" < aošah "death".

b. -āfrasāhvant. "granting a wish" < āfrasāh -adjective, "one who has obtained his wish".

-c. nasumant. "rendered unclean by corpses" < nasu. "corpse".

-d. ϑarəhvant "maintaining the law" <
ϑarəhū. "law".

It is difficult or impossible to classify the following words because of uncertainty of etymology or meaning:

*-afrakavant (cf. Chap. I. § 2.).
-asnvant. nom. prop.
ərəzavant nom. prop.
utavant
tiži-navant. "sharp".
tižvant, id.
θrimiθwant. nom. prop.
paityaršavant. nom. prop.
pāzahvant
bezvant "firm".
narəhuždmant. nom. prop.
nivavant

vyarš̆avant, nom. prop.
sikaya^{h}vati, nom. prop.
stivant, nom. prop.

§ 21. A comparison of the preceding chapter with Chapter III of Part I will show that so far as the meaning of the possessives is concerned the Avestan has remained closer to the original Indo-Iranian than has the Sanskrit. In fact the various semantic ramifications of mant- and vant- in Avestan correspond very closely to those in Rig-Veda. Four classes which express in a broad way relation or connection (8.13.18.15°) - are almost entirely unrepresented in both Rig-Veda and Avestan, whereas they include a large number of words in post-Vedic litera-

ture. No Rig-Vedic words belong to Class 3, and only four Avestan words, while nearly 150 such examples are found in later Sanskrit. In Classes 2, 4, 5, 6, and 12 vant is in classical Sanskrit added to a very large number of past passive participles, of which Rig-Veda and Avestan offer only one example each. This one example is in each language a "past active participle in tavant" (Class 6) which is very common in post-Vedic. Class 10 includes 2% of all mant and vant possessives in Sanskrit, but is almost entirely unrepresented in either Rig-Veda or Avestan. The same condition exists in Classes 14 and 17. Thus then the Avestan agrees with Rig-Veda in having proportionately more possessives in Classes 1, 2, and 7 than has the remainder of Sanskrit literature, and, in general, they adhere

more closely to the original meaning of mant and vant.

Indexes

In the following indexes of the mant- and vant-derivatives to which reference has been made in the preceding pages the words included in the following paragraphs have been omitted:

Part I (Sanskrit), Chap. I, §§ 10, 11, 12, 14, 15, 16;

Part II (Avestan) Chap. I §§ 4, 5.

The long lists in these paragraphs are of merely statistical value.

The Avestan index, however, includes all the possessives which have been used in this study. A complete list of the Sanskrit words may be obtained by adding the examples in § 10 (Part I, chap. I) to those in § 14.

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